THE

BEAUTIES OF JOHNSON,

&c. &c.

THE

BEAUTIES OF JOHNSON:

CONSISTING OF

MAXIMS AND OBSERVATIONS,

MORAL, CRITICAL, and MISCELLANEOUS,

BY

DR. SAMUEL JOHNSON.

(Accurately extracted from his Works, and arranged in Alphabetical Order, after the manner of the Duke de la ROCHE-FOUCAULT's Maxims.)

"We frequently fall into error and folly, not becauſe the "true principles of action are not known, but becauſe for "a time they are not remembered: he may therefore be "juſtly numbered among the benefactors of mankind, "who "contracts the great rules of life into ſhort ſen-"tences," that may be eaſily impreſſed on the memory, "and taught by frequent recollection to recur habitually "to the mind."

RAMBLER.

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PREFACE.

THE works of Dr. Johnſon have been, occaſionally, ſo much the object of my reading, for their fancy, judgment, and above all, the intereſting and moral obſervations which they contain upon life and manners, that in order to impreſs thoſe obſervations the better on my mind, I availed myſelf of ſome lei-

ſure months laſt ſummer to ſelect them under proper heads, and arrange them in alphabetical order. As I proceeded in this work, I found myſelf bringing out, into one view, a body of *maxims* and *obſervations*, which I imagined would be *more than uſeful to myſelf*; hence I thought it a duty incumbent on me to publiſh them. I reflected that if the *maxims of the Duke de la Rochefoucault* have been conſidered by the whole claſs of French writers, as inſtrumental in forming the taſte of the age the author lived in; maxims,

which

which however modified, contain but this ſingle poſition, "*That ſelf-love is the ſpring of all our actions*," what muſt the *maxims* and *obſervations* of a JOHNSON produce? An author, who, though *unſupported by the patronage of the great*, and *who has been obliged to ſpend much of his life in making proviſion for the day that was paſſing over him*,* yet has ever ſcorned to accommodate himſelf to the licentiouſneſs and levity of the preſent

* Vide the Preface to Johnſon's Dictionary, Dublin edition, 8vo. laſt page but one.

age, but uniting the greateſt learning with the greateſt talents, has uniformly ſupported the cauſe of morality, " by giving an ardour to virtue, and a confidence to truth."

Such is the origin of the preſent publication, a publication, that as I feel it has *benefited* myſelf in the *compiling*, ſo I truſt it will others in the *peruſal*; and happy ſhall I be, if, by any œconomy of mine in the works of ſuch a writer, I can contribute to make them more generally *known*, or *remembered*, as by it I am

am ſure I ſhall perform an eſſential ſervice to mankind.

It may be objected, that as moſt people are in the poſſeſſion of Dr. Johnſon's works, that a ſelection from them may not be altogether ſo neceſſary. But ſuch are to be informed, that very few are in the poſſeſſion of the *whole* of his works; many of them being publiſhed in the early parts of his fame, and at ſuch diſtant periods of time, as render them now very difficult to be found; and it was owing to the indulgence

of

of a literary friend, who is too critical a collector to omit adding to his library any production of this writer, that I was favoured with a perusal of *all his pieces*; so that the generality of the public are here presented with some novelty in the *matter* as well as in the *manner*. In respect to the use of *selection*, (particularly as I have here applied it) Dr. Johnson makes the best apology for me to the public, in his Idler, vol. ii. p. 185, and which, I hope, he will accept of himself, as an additional motive for this undertaking.

" Writers

" Writers of extenſive comprehenſion, (ſays he) have incidental remarks upon topics very remote from the principal ſubject, which are often more valuable than formal treatiſes, and which yet are not known, becauſe they are not promiſed in the title. *He that collects thoſe under proper heads, is very laudably employed*, for tho' he exerts no great abilities in the work, he facilitates the progreſs of others, and by making that eaſy of attainment, which is already written, may give ſome mind, more vigorous, or more adven-

adventurous than his own, leiſure for new thoughts, and original deſigns."

How far this ſelection is made with judgment, I muſt, however, truſt to the deciſion of the public, well knowing that if it is negligently, or ignorantly performed, any thing I can ſay, will not excuſe me; if, on the contrary, I have done juſtice to my deſign, my telling them ſo will not accelerate their approbation. One thing I can aſſure them of, that I have made my extracts as accurately

curately and judiciouſly as I could ---and that whatever may be the fate of the book, I have been already repaid for my labours, by the ſatiſfaction they have afforded me.

THE EDITOR.

LONDON, NOV. 1781.

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MAXIMS,

MAXIMS, &c.

AFFECTATION.

AFFECTATION naturally counterfeits thoſe excellencies which are placed at the greateſt diſtance from poſſibility of attainment, becauſe, knowing our own defects, we eagerly endeavour to ſupply them with artificial excellence.

Affectation is to be always diſtinguiſhed from *hypocriſy*, as being the art of counterfeiting thoſe qualities which we might with innocence and ſafety be known to want. Hypocriſy is the neceſſary burthen of vil-

lainy.—Affectation part of the choſen trappings of folly.

Every man ſpeaks and writes with an intent to be underſtood; and it can ſeldom happen, but he that underſtands himſelf might convey his notions to another, if content to be underſtood, he did not ſeek to be admired; but when once he begins to contrive how his ſentiments may be received, not with moſt eaſe to his reader, but with moſt advantage to himſelf, he then transfers his conſideration from words to ſounds, from ſentences to periods, and as he grows more elegant becomes leſs intelligible.

AGRICULTURE.

NOTHING can more fully prove the ingratitude of mankind, (a crime often charged upon them, and often denied,) than the little regard which the diſpoſers of honorary rewards have paid to *Agriculture*;

ture; which is treated as a ſubject ſo remote from common life by all thoſe who do not immediately hold the plough or give fodder to the ox, that there is room to queſtion, whether a great part of mankind has yet been informed that life is ſuſtained by the fruits of the earth.

Agriculture not only gives riches to a nation, but the only riches we can call our own, and of which we need not fear either deprivation or diminution.

Of nations, as of individuals, the firſt bleſſing is independence. Neither the man nor the people can be happy, to whom any human power can deny the neceſſaries, or conveniencies of life. There is no way of living without foreign aſſiſtance, *but by the product of our own land improved by our own labour*. Every other ſource of plenty is periſhable or caſual.

AGRICULTURE OF ENGLAND.

OUR country is perhaps, beyond all others, productive of things neceſſary to life. The pine apple thrives better between the tropics, and better furs are found in the Northern regions. But let us not envy thoſe unneceſſary privileges; mankind cannot ſubſiſt upon the indulgencies of nature, but muſt be ſupported by her common gifts; they muſt feed upon bread and be clothed with wool, and the nation that can furniſh theſe univerſal commodities may have her ſhips welcomed at a thouſand ports, or ſit at home, and receive the tribute of foreign countries, enjoy their arts, or treaſure up their gold.

A G E.

HE that would paſs the latter part of his life with honour and decency muſt, when he is *young*, conſider that he ſhall one day be

be *old*, and remember, when he is *old*, that he has once been *young*.

Age ſeldom fails to change the conduct of youth. We grow negligent of time in proportion as we have leſs remaining, and ſuffer the laſt part of life to ſteal from us in languid preparations for future undertakings, or ſlow approaches to remote advantages, in weak hopes of ſome fortuitous occurrence, or drowſy equilibrations of undetermined council. Whether it be that the aged having taſted the pleaſures of man's condition, and found them deluſive, become leſs anxious for their attainment, or that frequent miſcarriages have depreſſed them to deſpair, and frozen them to inactivity; or that death ſhocks them more as it advances upon them, and they are afraid to remind themſelves of their decay, or diſcover to their own hearts that the time of trifling is paſt.

The truth of many maxims of age gives too little pleaſure to be allowed till it is felt,

and the miſeries of life would be increaſed beyond all human power of endurance, if we were to enter the world with the ſame opinions we carry from it.

It is one of the melancholy pleaſures of an old man to recollect the kindneſs of friends, whoſe kindneſs he ſhall experience no more.

AGE AND YOUTH.

THE notions of the old and young are like liquors of different gravity and texture, which never can unite.

In youth it is common to meaſure right and wrong by the opinion of the world, and in age to act without any meaſure but intereſt, and to loſe ſhame without ſubſtituting virtue.

Such is the condition of life that ſomething is always wanting to happineſs. In youth

youth we have warm hopes, which are ſoon blaſted by raſhneſs and negligence, and great deſigns, which are defeated by inexperience. In age we have knowledge and prudence, without ſpirit to exert, or motives to prompt them. We are able to plan ſchemes and regulate meaſures, but have not time remaining to bring them to completion.

ADVICE.

IF we conſider the manner in which thoſe who aſſume the office of directing the conduct of others execute their undertaking, it will not be very wonderful that their labours, however zealous, or affectionate, are frequently uſeleſs. For, what is the advice that is commonly given? A few general maxims, enforced with vehemence and inculcated with importunity; but failing for want of particular reference and immediate application.

It is not often that a man can have ſo much knowledge of another as is neceſſary to make inſtruction uſeful. We are ſometimes not ourſelves conſcious of the original motives of our actions, and when we know them, our firſt care is to hide them from the ſight of others, and often from thoſe moſt diligently whoſe ſuperiority either of power or underſtanding, may entitle them to inſpect our lives. It is therefore very probable that he, who endeavours the cure of our intellectual maladies, miſtakes their cauſe, and that his preſcriptions avail nothing becauſe he knows not which of the paſſions, or deſires is vitiated.

Advice, as it always gives a temporary appearance of ſuperiority, can never be very grateful, even when it is moſt neceſſary, or moſt judicious; but, for the ſame reaſon, every one is eager to inſtruct his neighbours. To be wiſe or to be virtuous is to buy dignity and importance at a high price; but when nothing is neceſſary to elevation but detection of the follies or the faults

faults of others, no man is ſo inſenſible to the voice of fame as to linger on the ground.

Advice is offenſive, not becauſe it lays us open to unexpected regret, or convicts us of any fault which had eſcaped our notice, but becauſe it ſhews us that we are known to others as well as ourſelves; and the officious monitor is perſecuted with hatred, not becauſe his accuſation is falſe, but becauſe he aſſumes the ſuperiority which we are not willing to grant him, and has dared to detect what we deſired to conceal.

ADVERSARY.

CANDOUR and tenderneſs are in any relation, and on all occaſions, eminently amiable, but when they are found in an adverſary, and found ſo prevalent as to overpower that zeal which his cauſe excites, and that heat which naturally increaſes in the proſecution of argument, and

which may be, in a great meaſure, juſtified by the love of truth, they certainly appear with particular advantages; and it is impoſſible not to envy thoſe who poſſeſs the friendſhip of him whom it is even ſome degree of good fortune to have known as an enemy.

AVARICE.

FEW liſten without a deſire of conviction to thoſe who adviſe them to ſpare their money.

Avarice is always poor, but poor by her own fault.

Avarice is an uniform and tractable vice; other intellectual diſtempers are different in different conſtitutions of mind. That which ſoothes the pride of one, will offend the pride of another; but to the favour of the covetous bring money, and nothing is denied.

ADMI-

ADMIRATION.

ADMIRATION muſt be continued by that novelty which firſt produced it; and how much ſoever is given, there muſt always be reaſon to imagine that more remains.

A man once diſtinguiſhed, ſoon gains admirers.

AMBITION.

—AMBITION, ſcornful of reſtraint,
Ev'n from the birth, affects ſupreme command,
Swells in the breaſt, and with reſiſtleſs force
O'erbears each gentler motion of the mind;
As when a deluge overſpreads the plains,
The wand'ring rivulets and ſilver lakes
Mix undiſtinguiſh'd in the general roar.

ATHEIST.

IT has been long obſerved that an Atheiſt has no juſt reaſon for endeavouring converſions, and yet none harraſs thoſe minds which they can influence with more importunity of ſolicitation to adopt their opinions. In proportion as they doubt the truth of their own doctrines, they are deſirous to gain the atteſtation of another underſtanding, and induſtriouſly labour to win a proſelyte, and eagerly catch at the ſlighteſt pretence to dignify their ſect with a celebrated name.

ANGER.

THE maxim which Periander, of Corinth, one of the ſeven ſages of Greece, left as a memorial of his knowledge and benevolence, was, "Be maſter of your "anger." He conſidered anger as the great diſturber of human life: the chief enemy

enemy both of public happineſs and private tranquillity, and thought he could not lay on poſterity a ſtronger obligation to reverence his memory, than by leaving them a ſalutary caution againſt this outrageous paſſion. Pride is undoubtedly the origin of anger; but pride, like every other paſſion, if it once breaks looſe from reaſon, counteracts its own purpoſes. A paſſionate man, upon the review of his day, will have very few gratifications to offer to his pride, when he has conſidered how his outrages were cauſed; why they were borne, and in what they are likely to end at laſt.

ABILITY.

IT was well obſerved by Pythagoras, that ability and neceſſity dwell near each other.

ACCIDENT.

ACCIDENT.

IN every performance, perhaps in every great character, part is the gift of nature, part the contribution of accident, and part, very often not the greateſt part, the effect of voluntary election and regular deſign.

ANTICIPATION.

WHATEVER advantage we ſnatch beyond a certain portion allotted us by nature, is like money ſpent before it is due, which at the time of regular payment, will be miſſed and regretted.

APPLAUSE.

IT frequently happens that applauſe abates diligence. Whoever finds himſelf to have performed more than was demanded, will be contented to ſpare the labour of

of unneceſſary performances, and ſit down to enjoy at eaſe his ſuperfluities of honour. But long intervals of pleaſure diſſipate attention and weaken conſtancy; nor is it eaſy for him that has ſunk from diligence into ſloth, to rouſe out of his lethargy, to recollect his notions, rekindle his curioſity, and engage with his former ardour in the toils of ſtudy.

ART.

THE nobleſt beauties of art are thoſe of which the effect is ſo extended with rational nature, or at leaſt with the whole circle of poliſhed life. What is leſs than this can be only pretty, the plaything of faſhion, and the amuſement of a day.

APPEARANCES, *(often deceitful.)*

IN the condition of men, it frequently happens that grief and anxiety lie hid under

der the golden robes of proſperity, and the gloom of calamity is cheered by ſecret radiations of hope and comfort; as in the works of nature, the bog is ſometimes covered with flowers, and the mine concealed in the barren crags.

A R M Y.

AN army, eſpecially a defenſive army, multiplies itſelf. The contagion of enterprize ſpreads from one heart to another; zeal for a native, or deteſtation for a foreign ſovereign; hope of ſudden greatneſs or riches, friendſhip or emulation between particular men, or what are perhaps more general and powerful, deſire of novelty, and impatience of inactivity, fill a camp with adventures, add rank to rank, and ſquadron to ſquadron.

AUTHOR.

THE taſk of an author is either to teach what is not known, or to recommend known truths by his manner of adorning them; either to let new light upon the mind, and open new ſcenes to the proſpect, or vary the dreſs and ſituation of common objects, ſo as to give them freſh grace and more powerful attractions. To ſpread ſuch flowers over the regions thro' which the intellect has already made its progreſs, as may tempt it to return, and take a ſecond view of things haſtily paſſed over, or negligently regarded.

Whilſt an author is yet living, we eſtimate his powers by the worſt performance. When he is dead, we rate them by his beſt.

An author who ſacrifices virtue to convenience, and ſeems to write without any moral purpoſe, even the barbarity of his age

age cannot extenuate; for it is always a writer's duty to make the world better, and juſtice is a virtue independent on time and place.

It is ſeldom that authors riſe much above the ſtandard of their own age. To add a little to what is beſt will always be ſufficient for preſent praiſe; and thoſe who find themſelves exalted into fame, are willing to credit their encomiaſts, and to ſpare the labour of contending with themſelves.

He that miſſes his end, will never be as much pleaſed as he that attains it, even when he can impute no part of his failure to himſelf; and when the end is to pleaſe the multitude, no man perhaps has a right, in things admitting of gradation and compariſon, to throw the whole blame upon his judges, and totally to exclude diffidence and ſhame by a haughty conſciouſneſs of his own excellence.

Many

Many cauſes may vitiate a writer's judgment of his own works. On that which has coſt him much labour he ſets a high value, becauſe he is unwilling to think he has been diligent in vain; what has been produced without toilſome efforts is conſidered with delight, as a proof of vigorous faculties and fertile invention; and the laſt work, whatever it be, has neceſſarily moſt of the grace of novelty.

A writer who attains his full purpoſe loſes himſelf in his own luſtre. Of an opinion which is no longer doubted, the evidence ceaſes to be examined. Of an art univerſally practiſed the teacher is forgotten. Learning once made popular is no longer learning; it has the appearance of ſomething which we have beſtowed upon ourſelves, as the dew appears to riſe from the field which it refreſhes.

There is a ſpecies of writers, who without much labour have attained high reputation, and who are mentioned with reverence,

rence, rather for the poſſeſſion than the exertion of uncommon abilities.

Tedioufneſs, in an author, is the moſt fatal of all faults. Negligence or errors are ſingle and local, but tedioufneſs pervades the whole; other faults are cenſured and forgotten, but the power of tedioufneſs propagates itſelf. He that is weary the firſt hour is more weary the ſecond, as bodies formed into motion, contrary to their tendency, paſs more and more ſlowly through every ſucceſſive interval of ſpace.

An author who aſks a ſubſcription ſoon finds that he has enemies. All who do not encourage him defame him. He that wants money will rather be thought angry than poor, and he that wiſhes to ſave his money, conceals his avarice by his malice.

An author buſtling in the world, ſhewing himſelf in public, and emerging occaſionally

caſionally from time to time into notice, might keep his works alive by his perſonal influence; but that which conveys little information, and gives no great pleaſure, muſt ſoon give way, as the ſucceſſion of things produces new topics of converſation, and other modes of amuſement.

He that expects flights of wit, and ſallies of pleaſantry, from a ſucceſsful writer, will be often diſappointed. A man of letters, for the moſt part, ſpends in the privacies of ſtudy that ſeaſon of life in which the manners are to be ſoftened into eaſe, and poliſhed into elegance; and when he has gained knowledge enough to be reſpected, has neglected the minuter arts by which he might have pleaſed.

He by whoſe writings the heart is rectified, the appetites counteracted, and the paſſions repreſſed, may be conſidered as not unprofitable to the great republic of humanity, even though his own behaviour ſhould not always exemplify his rules.

His

His inſtructions may diffuſe their influence to regions in which it will not be enquired, whether the author be good, or bad; to times when all his faults, and all his follies ſhall be loſt in forgetfulneſs among things of no concern or importance to the world; and he may kindle in thouſands and ten thouſands that flame which burnt but dimly in himſelf, through the fumes of paſſion, or the damps of cowardice. The vicious moraliſt may be conſidered as a taper by which we are lighted through the labyrinth of complicated paſſions; he extends his radiance further than his heart, and guides all that are within view, but burns only thoſe who make too near approaches.

But the wickedneſs of a looſe, or profane author, in his writings, is more atrocious than that of the giddy libertine, or drunken raviſher; not only becauſe it extends its effects wider, (as a peſtilence that taints the air is more deſtructive than poiſon infuſed in a draught) but becauſe it

it is committed with cool deliberation. By the inſtantaneous violence of deſire, a good man may ſometimes be ſurpriſed before reflection can come to his reſcue: when the appetites have ſtrengthened their influence by habit, they are not eaſily reſiſted or ſuppreſſed; but for the frigid villainy of ſtudious lewdneſs, for the calm malignity of laboured impiety, what apology can be invented? What puniſhment can be adequate to the crime of him who retires to ſolitude for the refinement of debauchery; who tortures his fancy, and ranſacks his memory, only that he may leave the world leſs virtuous than he found it; that he may intercept the hopes of the riſing generation, and ſpread ſnares for the ſoul with more dexterity?

He that commences a writer may be conſidered as a kind of general challenger, whom every one has a right to attack, ſince he quits the common rank of life, ſteps forward beyond the liſts, and offers his merit to the public judgment. To commence

commence author, is to claim praiſe; and no man can juſtly aſpire to honour but at the hazard of diſgrace.

Authors and lovers always ſuffer ſome infatuation through the fondneſs for their ſeparate objects, which only abſence can ſet them free; and every man ought to reſtore himſelf to the full exerciſe of his judgment, before he does that which he cannot do improperly without injuring his honour and his quiet.

That of conniving at another man printing his works, and then denying that he gave any authority, is a ſtratagem by which an author, panting for fame, and yet afraid of ſeeming to challenge it, may (at once to gratify his vanity and preſerve the appearance of modeſty) enter the liſts and ſecure a retreat; and this candour might ſuffer to paſs undetected as an innocent fraud, but that indeed no fraud is innocent; for the confidence which makes the happineſs of ſociety is in ſome degree, diminiſhed

diminiſhed by every man whoſe practice is at variance with his words.

He that teaches us any thing which we knew not before, is undoubtedly to be reverenced as a maſter. He that conveys knowledge, by more pleaſing ways, may very properly be loved as a benefactor; and he that ſupplies life with innocent amuſement, will be certainly careſſed as a pleaſing companion.

APHORISMS.

WE frequently fall into error and folly, not becauſe the true principles of action are not known, but becauſe, for a time, they are not remembered: he may therefore be juſtly numbered amongſt the benefactors of mankind, who contracts the great rules of life into ſhort ſentences, that may be eaſily impreſſed on the memory, and taught by frequent recollection to recur habitually to the mind.

B.

BEAUTY.

THE bloom and ſoftneſs of the female ſex are not to be expected among the lower claſſes of life, whoſe faces are expoſed to the rudeneſs of the climate, and whoſe features are ſometimes contracted by want, and ſometimes hardened by blaſts. Supreme beauty is ſeldom found in cottages, or workſhops, even where no real hardſhips are ſuffered. To expand the human face to its full perfection, it ſeems neceſſary that the mind ſhould co-operate by placidneſs of content, or conſciouſneſs of ſuperiority.

Beauty is ſo little ſubject to the examinations of reaſon, that Paſchal ſuppoſes it to end where demonſtration begins, and maintains that, without incongruity and abſurdity, we cannot ſpeak of geometrical beauty.

Beauty

Beauty is well known to draw after it the perſecutions of impertinence; to incite the artifices of envy, and to raiſe the flames of unlawful love; yet among ladies whom prudence or modeſty have made moſt eminent, who has ever complained of the inconveniencies of an amiable form, or would have purchaſed ſafety by the loſs of charms?

It requires but little acquaintance with the heart, to know that woman's firſt wiſh is to be handſome; and that conſequently the readieſt method of obtaining her kindneſs is to praiſe her beauty.

As we are more accuſtomed to beauty than deformity, we may conclude that to be the reaſon why we approve and admire it, as we approve and admire cuſtoms, and faſhions of dreſs for no other reaſon than that we are uſed to them: ſo that though habit and cuſtom cannot be ſaid to be the cauſe of beauty, it is certainly the cauſe of our liking it.

In the works of nature, if we compare one ſpecies with another, all are equally beautiful, and preference is given from cuſtom, or ſome aſſociation of ideas; and, in creatures of the ſame ſpecies, beauty is the medium, or centre of all its various forms.

Proportion is not beauty itſelf, but one of its efficient qualities. A partial beauty may be ſeen; that is to ſay, an handſome face, or an handſome leg; but a beautiful and entire whole, never exiſted without proportion and fitneſs.

BIOGRAPHY.

THE neceſſity of complying with times, and of ſparing perſons, is the great impediment of biography. Hiſtory may be formed from permanent monuments and records, but lives can only be written from perſonal knowledge, which is growing

ing every day leſs, and in a ſhort time is loſt for ever. What is known can ſeldom be immediately told, and when it might be told, is no longer known.

The writer of his own life has at leaſt the firſt qualification of an hiſtorian, the knowledge of the truth; and though it may plauſibly be objected, that his temptations to diſguiſe it, are equal to his opportunities of knowing it, yet it cannot but be thought, that impartiality may be expected with equal confidence from him that relates the paſſages of his own life, as from him that delivers the tranſactions of another. What is collected by conjecture, (and by conjecture only can one man judge of another's motives, or ſentiments) is eaſily modified by fancy, or deſire; as objects imperfectly diſcerned take forms from the hope, or fear of the beholder. But that which is fully known cannot be falſified but with reluctance of underſtanding, and alarm of conſcience;—of under-

ſtanding the lover of truth;—of conſcience the ſentinel of virtue.

BUSINESS.

IT very ſeldom happens to a man that his buſineſs is his pleaſure. What is done from neceſſity, is ſo often to be done when againſt the preſent inclination, and ſo often fills the mind with anxiety, that an habitual diſlike ſteals upon us, and we ſhrink involuntarily from the remembrance of our taſk.—This is the reaſon why almoſt every one wiſhes to quit his employment:—he does not like another ſtate, but is diſguſted with his own.

NATURAL BOUNTIES.

IF the extent of the human view could comprehend the whole frame of the univerſe, perhaps it would be found invariably true, that Providence has given that in greateſt

greateſt plenty, which the condition of life makes of greateſt uſe, and that nothing is penuriouſly imparted, or placed from the reach of man, of which a more liberal diſtribution, or a more eaſy acquiſition would encreaſe real and rational felicity.

C.

CONFIDENCE.

CONFIDENCE is the common conſequence of ſucceſs. They whoſe excellence of any kind has been loudly celebrated, are ready to conclude that their powers are univerſal.

Self-confidence is the firſt requiſite to great undertakings; yet he who forms his opinion of himſelf, without knowing the powers of other men, is very liable to error.

It may be no leſs dangerous to claim, on certain occaſions, too little than too much. There is ſomething captivating in ſpirit and intrepidity, to which we often yield as to a reſiſtleſs power;—nor can he reaſonably expect the confidence of others, who too apparently diſtruſts himſelf.

There

There would be few enterprizes of great labour, or hazard undertaken, if we had not the power of magnifying the advantages which we perſuade ourſelves to expect from them.

Men who have great confidence in their own penetration, are often, by that confidence, deceived; they imagine they can pierce through all the involutions of intrigue without the diligence neceſſary to weaker minds, and therefore ſit idle and ſecure. They believe that none can hope to deceive them, and therefore that none will try.

COMMERCE.

COMMERCE, however we may pleaſe ourſelves with the contrary opinion, is one of the daughters of fortune, inconſtant and deceitful as her mother. She chooſes her reſidence where ſhe is leaſt expected,

and ſhifts her abode when her continuance is, in appearance, moſt firmly ſettled.

COMPLAISANCE.

THERE are many arts of graciouſneſs and conciliation which are to be practiſed without expence, and by which thoſe may be made our friends, who have never received from us any real benefit.——Such arts, when they include neither guilt nor meanneſs, it is ſurely reaſonable to learn; for who would want that love which is ſo eaſily to be gained?

The univerſal axiom in which all complaiſance is included, and from which flow all the formalities which cuſtom has eſtabliſhed in civilized nations, is,—"That no man ſhould give any preference to himſelf,"—a rule ſo comprehenſive and certain, that perhaps it is not eaſy for the mind to image

image an incivility without ſuppoſing it to be broken.

There are indeed, in every place, ſome particular modes of the ceremonial part of good breeding, which being arbitrary and accidental, can be learned only by habitude and converſation.——Such are the forms of ſalutation, the different gradations of reverence, and all the adjuſtments of place and precedence.——Theſe however may be often violated without offence, if it be ſufficiently evident that neither malice nor pride contributed to the failure, but will not atone, however rigidly obſerved, for the tumour of inſolence, or petulance of contempt.

Wiſdom and virtue are by no means ſufficient, without the ſupplemental laws of good breeding, to ſecure freedom from degenerating into rudeneſs, or ſelf-eſteem from ſwelling into inſolence. A thouſand incivilities may be committed, and a thouſand

ſand offices neglected, without any remorſe of conſcience, or reproach from reaſon.

If we would have the kindneſs of others, we muſt endure their ſollies. He who cannot perſuade himſelf to withdraw from ſociety, muſt be content to pay a tribute of his time to a multitude of tyrants. To the loiterer, who makes appointments which he never keeps—to the conſulter, who aſks advice which he never takes—to the boaſter, who bluſters only to be praiſed——to the complainer, who whines only to be pitied—to the projector, whoſe happineſs is to entertain his friends with expectations, which all but himſelf know to be vain.—to the œconomiſt, who tells of bargains and ſettlements —to the politician, who predicts the fate of battles and breach of alliances—to the uſurer, who compares the different funds; and to the talker, who talks only becauſe he loves to be talking.

SELF-

SELF-COMPLACENCY.

HE that is pleaſed with himſelf, eaſily imagines he ſhall pleaſe others.

CHARITY.

CHARITY would loſe its name were it influenced by ſo mean a motive as human praiſe.

To do the beſt can ſeldom be the lot of man, it is ſufficient if, when opportunities are preſented, he is ready to do good. How little virtue could be practiſed if beneficence were to wait always for the moſt proper objects, and the nobleſt occaſions; —occaſions that may never happen, and objects that may never be found?

That charity is beſt of which the conſequences are moſt extenſive.

Of charity it is ſuperfluous to obſerve, that it could have no place if there were no want; for of a virtue which could not be practiſed, the omiſſion could not be culpable. Evil is not only the occaſional, but the efficient cauſe of charity. We are incited to the relief of miſery, by the conſciouſneſs that we have the ſame nature with the ſufferer; that we are in danger of the ſame diſtreſſes; and may ſometimes implore the ſame aſſiſtance.

CHARITY TO CAPTIVES.

THE relief of enemies has a tendency to unite mankind in fraternal affection, to ſoften the acrimony of adverſe nations, and diſpoſe them to peace and amity. In the mean time it alleviates captivity, and takes away ſomething from the miſeries of war. The rage of war, however mitigated, will always fill the world with calamity and horror. Let it not then be unneceſſarily extended.—Let animoſity and

hoſtility

hoſtility ceaſe together, and no man be longer deemed an enemy than while his ſword is drawn againſt us.

CENSURE.

CENSURE is willingly indulged, becauſe it always implies ſome ſuperiority. Men pleaſe themſelves with imagining that they have made a deeper ſearch, or wider ſurvey than others, and detected faults and follies which eſcape vulgar obſervation.

Thoſe who raiſe envy will eaſily incur cenſure.

CUSTOM.

ESTABLISHED cuſtom is not eaſily broken, till ſome great event ſhakes the whole ſyſtem of things, and life ſeems to recommence upon new principles.

Cuſtom

Cuſtom is commonly too ſtrong for the moſt reſolute reſolver, though furniſhed for the aſſault with all the weapons of philoſophy. "He that endeavours to free himſelf from an ill habit, (ſays Bacon) muſt not change too much at a time, leſt he ſhould be diſcouraged by difficulty; nor too little, for then he will make but ſlow advances."

To adviſe a man, unaccuſtomed to the eyes of the multitude, to mount a tribunal without perturbation;—to tell him, whoſe life has paſſed in the ſhades of contemplation, that he muſt not be diſconcerted or perplexed in receiving and returning the compliments of a ſplendid aſſembly, is to adviſe an inhabitant of Brazil or Sumatra not to ſhiver at an Engliſh winter, or him who has always lived upon a plain, to look from a precipice without emotion.—It is to ſuppoſe cuſtom inſtantaneouſly controllable by reaſon, and to endeavour to communicate by precept, that which only time and habit can beſtow.

CHEATS.

CHEATS.

CHEATS can ſeldom ſtand long againſt laughter.

CHARACTER.

IN cities, and yet more in courts, the minute diſcriminations of character, which diſtinguiſh one man from another, are, for the moſt part, effaced.—The peculiarities of temper and opinion are gradually worn away by promiſcuous converſe, as angular bodies and uneven ſurfaces loſe their points and aſperities by frequent attrition againſt one another, and approach by degrees to uniform rotundity.

The opinions of every man muſt be learned from himſelf. Concerning his practice, it is fafeſt to truſt the evidence of others. Where thoſe teſtimonies concur,

cur, no higher degree of certainty can be obtained of his character.

To get a name can happen but to few. —A name, even in the moſt commercial nation, is one of the few things which cannot be bought——it is the free gift of mankind, which muſt be deſerved before it will be granted, and is at laſt unwillingly beſtowed.

The exhibition of *character* is the firſt requiſite in dramatic fable.

CHANCE.

THERE are few minds ſufficiently firm to be truſted in the hands of chance. Whoever finds himſelf to anticipate futurity, and exalt poſſibility to certainty, ſhould avoid every kind of caſual adventure, ſince his grief muſt be always proportionate to his hope.

The

The moſt timorous prudence will not always exempt a man from the dominion of chance; a ſubtle and inſidious power, who will ſometimes intrude upon the greateſt privacy, and embarraſs the ſtricteſt caution.

Whatever is left in the hands of chance muſt be ſubject to viciſſitude, and when any eſtabliſhment is found to be uſeful, it ought to be the next care to make it permanent.

COMPLAINT.

What cannot be repaired is not to be regretted.

CALAMITY.

THE ſtate of the mind oppreſſed with a ſudden calamity is like that of the fabulous

lous inhabitants of the new-created earth, who, when the firſt night came upon them, ſuppoſed that day would never return.

CARE.

CARE will ſometimes betray to the appearance of negligence. He that is catching opportunities which ſeldom occur, will ſuffer thoſe to paſs by unregarded which he expects hourly to return; and he that is ſearching for remote things will neglect thoſe that are obvious.

CHOICE.

THE cauſes of good and evil are ſo various and uncertain, ſo often entangled with each other, ſo diverſified by various relations, and ſo much ſubject to accidents which cannot be foreſeen, that he who would fix his condition upon incon-

teſtible

teſtible reaſons of preference, muſt live and die enquiring and deliberating.

CLEANLINESS.

THERE is a kind of anxious cleanlineſs, which is always the characteriſtic of a ſlattern; it is the ſuperfluous ſcrupuloſity of guilt, dreading diſcovery and ſhunning ſuſpicion.—It is the violence of an effort againſt habit, which being impelled by external motives, cannot ſtop at the middle point.

CIRCUMLOCUTION.

THAT may generally be ſuſpected to be right, which requires many words to prove it wrong; and that wrong which cannot, without ſo much labour, appear to be right.

CHANGE.

CHANGE.

ALL change is of itſelf an evil, which ought not to be hazarded but for evident advantage.

CONSCIENCE.

TRANQUILLITY and guilt, disjoined by heaven, ſtill ſtretch in vain their longing arms afar, nor dare to paſs the inſuperable bound.

CAPTIVIY.

THE man whoſe miſcarriage in a juſt cauſe has put him in the power of his enemy, may, without any violation of his integrity, regain his liberty, or preſerve his life, by a promiſe of neutrality; for the ſtipulation gives the enemy nothing which

which he had not before. The neutrality of a captive may be always ſecured by his impriſonment or death. He that is at the diſpoſal of another, may not promiſe to aid him in any injurious act, becauſe no power can compel active obedience. He may engage to do nothing, but not to do ill.

COMPETENCY.

A competency ought to ſecure a man from poverty; or, if he waſtes it, make him aſhamed of publiſhing his neceſſities.

CONTEMPT.

CONTEMPT is a kind of gangrene, which if it ſeizes one part of a character, corrupts all the reſt by degrees.

CIVILITY.

THE civilities of the great are never thrown away.

CONTENT.

THE foundation of content muſt ſpring up in a man's own mind; and he who has ſo little knowledge of human nature as to ſeek happineſs by changing any thing but his own diſpoſition, will waſte his life in fruitleſs efforts, and multiply the griefs which he purpoſes to remove.

CONSOLATION.

NO one ought to remind another of misfortunes of which the ſufferer does not complain, and which there are no means propoſed of alleviating. We have no right

right to excite thoughts which neceſſarily give pain, whenever they return, and which perhaps might not have revived but by abſurd and unſeaſonable compaſſion.

CURIOSITY.

CURIOSITY, like all other deſires, produces pain as well as pleaſure.

CRITICISM.

THE eye of the intellect, like that of the body, is not equally perfect in all, nor equally adapted in any to all objects. The end of Criticiſm is to ſupply its defects. Rules are the inſtruments of mental viſion, which may indeed aſſiſt our faculties when properly uſed, but produce confuſion and obſcurity by unſkilful application.

In Criticiſm, as in every other art, we fail ſometimes by our weakneſs, but more frequently by our fault. We are ſometimes bewildered by ignorance, and ſometimes by prejudice, but we ſeldom deviate far from the right, but when we deliver ourſelves up to the direction of vanity.

Whatever is much read, will be much criticiſed.

An account of the labours and productions of the learned was for a long time among the deficiencies of Engliſh literature, but as the caprice of man is always ſtarting from too little, to too much, we have now, among other diſturbers of human quiet, a numerous body of *Reviewers*, and *Remarkers*.

He who is taught by a critic to diſlike that which pleaſed him in his natural ſtate, has

has the ſame reaſon to complain of his inſtructor, as the madman to rail at his Doctor, who when he thought himſelf maſter of *Peru*, phyſicked him to poverty.

No Genius was ever blaſted by the breath of Critics; the poiſon, which if confined, would have burſt the heart, fumes away in empty hiſſes, and malice is ſet at eaſe, with very little danger to merit.

The critic will be led but a little way towards the juſt eſtimation of the ſublime beauties in works of Genius, who judges merely by rules; for whatever part of an art that can be executed, or criticiſed thus, that part is no longer the work of Genius, which implies excellence out of the reach of rules.

CONVICT.

IMPRISONMENT is afflictive, and ignominious death is fearful, but let the

Convict compare his condition with that which his actions might reaſonably have incurred. The robber might have died in the act of violence by lawful reſiſtance. The man of fraud might have ſunk into the grave, whilſt he was enjoying the gain of his artifice, and where then had been their hope? By impriſonment, even with the certainty of death before their eyes, they have leiſure for thought, opportunities for inſtruction; and whatever they ſuffer from offended laws, they may yet reconcile themſelves to God, who, if he is ſincerely ſought for, will moſt aſſuredly be found.

CHILDREN.

IT cannot be hoped that out of any progeny, more than *one* ſhall deſerve to be mentioned.

CREDULITY.

WE are inclined to believe thoſe whom we do not know, becauſe they never have deceived us.

COMPILATION.

PARTICLES of ſcience are often very widely ſcattered—Writers of extenſive comprehenſion have incidental remarks upon topics very remote from the principal ſubject, which are often more valuable than formal treatiſes, and which yet, are not known, becauſe they are not promiſed in the title. He that collects thoſe under proper heads, is very laudably employed, for though he exerts no great abilities in the work, he facilitates the progreſs of others, and by making that eaſy of attainment which is already written, may give ſome mind more vigorous, or more

adventurous than his own, leiſure for new thoughts and original deſigns.

COURT.

IT has been always obſerved of thoſe that frequent a Court, that they ſoon, by a kind of contagion, catch the regal ſpirit of neglecting futurity. The miniſter forms an expedient to ſuſpend, or perplex an enquiry into his meaſures for a few months, and applauds and triumphs in his own dexterity. The Peer puts off his creditor for the preſent day, and forgets that he is ever to ſee him more.

CUNNING.

CUNNING differs from wiſdom as twilight from open day. He that walks in the ſunſhine, goes boldly forward by the neareſt way; he ſees that when the path

path is ſtraight and even, he may proceed in ſecurity, and when it is rough and crooked, he eaſily complies with the turns, and avoids the obſtructions. But the traveller in the duſk, fears more as he ſees leſs; he knows there may be danger, and therefore ſuſpects that he is never ſafe, tries every ſtep before he fixes his foot, and ſhrinks at every noiſe, leſt violence ſhould approach him. Cunning diſcovers little at a time, and has no other means of certainty than multiplication of ſtratagems, and ſuperfluity of ſuſpicion. Yet men thus narrow by nature, and mean by art, are ſometimes able to riſe by the miſcarriages of bravery, and the openneſs of integrity; and by watching failures, and ſnatching opportunities, obtain advantages which belong properly to higher characters.

COURAGE.

THE Courage of the Engliſh vulgar proceeds from that diſſolution of dependance, which obliges every man to regard his own character. While every man is fed by his own hand, he has no need of any ſervile arts; he may always have wages for his labour, and is no leſs neceſſary for his employer, than his employer is to him; while he looks for no protection from others, he is naturally rouſed to be his own protector, and having nothing to abate his eſteem of himſelf, he conſequently aſpires to the eſteem of others. Thus every man that crowds our ſtreets is a man of honour, diſdainful of obligation, impatient of reproach, and deſirous of extending his reputation among thoſe of his own rank; and as Courage is in moſt frequent uſe, the fame of Courage is moſt eagerly purſued. From this neglect of ſubordination, it is not to be denied that ſome inconveniencies may, from time to time,

time, proceed. The power of the law does not always ſufficiently ſupply the want of reverence, or maintain the proper diſtinction, between different ranks; but good and evil will grow up in this world together; and they who complain in peace, of the inſolence of the populace, muſt remember, that their inſolence in Peace, is bravery in War.

D.

DESIRE.

SOME deſire is neceſſary to keep life in motion, and he whoſe real wants are ſupplied, muſt admit thoſe of fancy.

The deſires of man increaſe with his acquiſition—every ſtep which he advances brings ſomething within his view, which he did not ſee before, and which as ſoon as he ſees it, he begins to want. Where neceſſity ends, curioſity begins, and no ſooner are we ſupplied with every thing that nature can demand, than we ſit down to contrive artificial appetites.

DEATH.

REFLECT that life and death, affecting ſounds!
Are only varied modes of endleſs being.
Reflect that life, like every other bleſſing.
Derives its value from its uſe alone
Not for itſelf—but for a nobler end:

The

The Eternal gave it, and that end is virtue.
When inconſiſtent with a greater good,
Reaſon commands to caſt the leſs away.
Thus life, with loſs of wealth, is well preſerv'd,
And virtue cheaply ſav'd with loſs of life.

The Death of great men is not always proportioned to their lives. Hannibal, ſays Juvenal, did not periſh by a javelin, or a ſword; the ſlaughters of Cannæ were revenged by a ring.

It was perhaps ordained by Providence, to hinder us from tyrannizing over one another, that no individual ſhould be of ſuch importance, as to cauſe by his retirement, or death any chaſm in the world.

The great diſturbers of our happineſs in this world are our deſires, our griefs, and our fears; and to all theſe the *conſideration of mortality* is a certain and adequate remedy. "Think, (ſays Epictetus,) frequently on poverty, baniſhment, and death, and

and thou wilt never indulge violent deſires, or give up thy heart to mean ſentiments."

It is remarkable that Death increaſes our veneration for the good, and extenuates our hatred of the bad.

To neglect at any time preparation for Death is to ſleep on our poſt at a ſiege, but to omit it in old age, is to ſleep at an attack.

To die is the fate of man, but to die with lingering anguiſh, is generally his folly.

To rejoice in tortures is the privilege of a martyr—To meet Death with intrepidity, is the right only of innocence (if in any human being innocence can be found) but of him whoſe life is ſhortened by his crimes, the laſt duties are humility and ſelf-abaſement.

DEPENDENCE.

THERE is no ſtate more contrary to the dignity of wiſdom, than perpetual and unlimited dependence, in which the underſtanding lies uſeleſs, and every motion is received from external impulſe. Reaſon is the great diſtinction of human nature, the faculty by which we approach to ſome degree of aſſociation with celeſtial intelligences; but as the excellence of every power appears only in its operations, not to have reaſon, and to have it uſeleſs and unemployed, is nearly the ſame.

Wherever there is wealth, there will be dependence, and expectation; and whereever there is dependence, there will be an emulation of ſervility.

If it be unhappy to have one patron, what is his miſery who has many?

DIFFIDENCE.

THE pain of miſcarriage is naturally proportionate to the deſire of excellence; and therefore till men are hardened by long familiarity with reproach, or have attained, by frequent ſtruggles, the art of ſuppreſſing their emotions, Diffidence is found the inſuperable aſſociate of underſtanding.

DELICACY.

HE that too much refines his delicacy, will always endanger his quiet.

DISAPPOINTMENT.

WE do not ſo often diſappoint others, as ourſelves, as we not only think more highly than others of our own abilities, but allow ourſelves to form hopes which we never communicate, and pleaſe our thoughts with

with employments which none ever will allot us, and with elevations to which we are never expected to riſe.

DISEASE.

IT may be ſaid that diſeaſe generally begins that equality which death completes. The diſtinctions which ſet one man ſo much above another, are very little perceived in the gloom of a ſick chamber, where it will be vain to expect entertainment from the gay, or inſtruction from the wiſe, where all human glory is obliterated—The wit is clouded, the reaſoner perplexed, and the hero ſubdued; where the higheſt and brighteſt of mortal beings, finds nothing left him but the conſciouſneſs of innocence.

DISTRUST.

IT is impoſſible to ſee the long ſcrolls in which every contract is included, with all their appendages of ſeals and atteſtation, without wondering at the depravity of thoſe beings who muſt be reſtrained from violation of promiſe by ſuch formal and public evidences, and precluded from equivocation and ſubterfuge by ſuch punctilious minuteneſs. Among all the ſatires to which folly and wickedneſs have given occaſion, none is equally ſevere with a bond, or a ſettlement.

DELAY.

THE folly of allowing ourſelves to delay what we know cannot be finally eſcaped, is one of the general weakneſſes, which in ſpite of the inſtruction of moraliſts, and the remonſtrances of reaſon, prevail to a greater, or leſs degree in every mind: Even they

they who moſt ſteadily withſtand it, find it, if not the moſt violent, the moſt pertinacious of their paſſions, always renewing its attacks, and though often vanquiſhed, never deſtroyed.

The certainty that life cannot be long, and the probability that it will be much ſhorter than nature allows, ought to awaken every man to the active proſecution of whatever he is deſirous to perform. It is true, that no diligence can aſcertain ſucceſs; Death may intercept the ſwifteſt career, but he who is cut off in the execution of an honeſt undertaking, has at leaſt the honour of falling in his rank, and has fought the battle, though he miſſed the victory.

DUTY.

WHEN we act according to our duty, we commit the event to him by whoſe laws our actions are governed, and who will ſuffer none to be finally puniſhed for obedience.

dience. But when in proſpect of ſome good, whether natural, or moral, we break the rules preſcribed to us, we withdraw from the direction of ſuperior wiſdom, and take all conſequences upon ourſelves.

DILIGENCE.

DILIGENCE in employments of leſs conſequence is the moſt ſucceſsful introduction to greater enterprizes.

E.

ENVY.

HE that knows himſelf deſpiſed, will always be envious; and ſtill more envious and malevolent, if he is condemed to live in the preſence of thoſe who deſpiſe him.

To ſee the higheſt minds levelled with the meaneſt, may produce ſome ſolace to the conſciouſneſs of weakneſs, and ſome mortification to the pride of wiſdom; but let it be remembered, that minds are not levelled in their powers, but when they are firſt levelled in their deſires.

It is not only to many more pleaſing to recollect thoſe faults which place others below them, than thoſe virtues by which they are themſelves comparatively depreſſed, but it is likewiſe more eaſy to neglect than to recompenſe; and though there are few who will practiſe a laborious virtue, there

there will never be wanting multitudes that will indulge an eaſy vice.

The great law of mutual benevolence is, perhaps, oftner violated by envy than by intereſt.—Intereſt can diffuſe itſelf but to a narrow compaſs.——Intereſt requires ſome qualities not univerſally beſtowed.—Intereſt is ſeldom purſued but at ſome hazard;—but to ſpread ſuſpicion,——to invent calumnies,—to propagate ſcandal, requires neither talents, nor labour, nor courage.

EXAMPLE.

EVERY man, in whatever ſtation, has, or endeavours to have, his followers, admirers, and imitators; and has therefore the influence of his example to watch with care; he ought to avoid not only crimes, but the appearance of crimes, and not only to practiſe virtue, but to applaud,

plaud, countenance, and ſupport it; for it is poſſible, for want of attention, we may teach others faults from which ourſelves are free, or, by a cowardly deſertion of a cauſe, which we ourſelves approve, may pervert thoſe who fix their eyes upon us, and having no rule of their own to guide their courſe, are eaſily miſled by the aberrations of that example which they chuſe for their directions.

Every art is beſt taught by example. Nothing contributes more to the cultivation of propriety, than remarks on the works of thoſe who have moſt excelled.

EMULATION.

WHERE there is emulation, there will be vanity; and where there is vanity, there will be folly.

Every man ought to endeavour at eminence, not by pulling others down, but by

by raiſing himſelf, and enjoy the pleaſure of his own ſuperiority, whether imaginary or real, without interrupting others in the ſame felicity. The philoſopher may very juſtly be delighted with the extent of his views, and the artificer with the readineſs of his hands; but let the one remember, that without mechanical performances, refined ſpeculation is an empty dream; and the other, that without theoretical reaſoning, dexterity is little more than a brute inſtinct.

EDUCATION.

THE knowledge of external nature, and of the ſciences which that knowledge requires, or includes, is not the great, or the frequent buſineſs of the human mind. Whether we provide for action, or converſation; whether we wiſh to be uſeful, or pleaſing; the firſt requiſite is the religious and moral knowledge of right and wrong.

The

The next is an acquaintance with the hiſtory of mankind, and with thoſe examples, which may be ſaid to embody truth, and prove by events the reaſonableneſs of opinions. Prudence and juſtice are virtues and excellencies of all times, and of all places. We are perpetually moraliſts, but we are geometricians by chance. Our intercourſe with intellectual nature is neceſſary; our ſpeculations upon matter are voluntary, and at leiſure.

Phyſical knowledge is of ſuch rare emergency, that one man may know another half his life without being able to eſtimate his ſkill in hydroſtatics, or aſtronomy; but his moral and prudential character immediately appears.—Thoſe authors, therefore, are to be read at ſchool, that ſupply moſt axioms of prudence, moſt prinples of moral truth, and moſt materials for converſation; and theſe purpoſes are beſt ſerved by poets, orators, and hiſtorians.

It ought always to be ſteadily inculcated, that virtue is the higheſt proof of underſtanding, and the only ſolid baſis of greatneſs; and that vice is the natural conſequence of narrow thoughts; that it begins in miſtake, ends in ignominy.

The general rule of conſulting the genius for particular offices in life is of little uſe, unleſs we are told how the genius can be known. If it is to be diſcovered only by experiment, life will be loſt before the reſolution can be fixed; if any other indications are to be found, they may perhaps be very eaſily diſcerned. At leaſt if to miſcarry in an attempt be a proof of having miſtaken the direction of the genius, men appear not leſs frequently deceived with regard to themſelves, than to others; and therefore no one has much reaſon to complain that his life was planned out by his friends, or to be confident that he ſhould have had either more honour, or happineſs by being abandoned to the chance of his own fancy.

EMPLOY-

EMPLOYMENT.

EMPLOYMENT is the great inſtrument of intellectual dominion. The mind cannot retire from its enemy into total vacancy, or turn aſide from one object, but by paſſing to another. The gloomy and the reſentful are always found among thoſe who have *nothing to do*, or who *do nothing*. We muſt be buſy about good, or evil, and he to whom the *preſent* offers nothing, will often be looking backward on the *paſt*.

EVIL.

NO evil is inſupportable, but that which is accompanied with conſciouſneſs of wrong.

EMPIRE.

EXTENDED empire, like expanded gold, exchanges ſolid ſtrength for feeble ſplendor.

EXCELLENCE.

THOSE who attain any excellence, commonly ſpend life in one purſuit; for excellence is not often gained upon eaſier terms.

ENQUIRY.

IN the zeal of enquiry we do not always reflect on the ſilent encroachments of time, or remember that no man is in more danger of doing little, than he who flatters himſelf with abilities to do all.

EQUANIMITY.

EVIL is uncertain, in the ſame degree, as good; and for the reaſon that we ought not to hope too ſecurely, we ought not to fear with too much dejection. The ſtate of the world is continually changing, and none can tell the reſult of the next viciſſitude.

viciſſitude. Whatever is afloat in the ſtream of time may, when it is very near us, be driven away by an accidental blaſt, which ſhall happen to croſs the general courſe of the current. The ſudden accidents by which the powerful are depreſſed, may fall upon thoſe whoſe malice we fear, and the greatneſs by which we expect to be overborne, may become another proof of the falſe flatteries of fortune. Our enemies may become weak, or we grow ſtrong, before our encounter; or we may advance againſt each other without ever meeting. There are indeed natural evils, which we can flatter ourſelves with no hopes of eſcaping, and with little of delaying; but of the ills which are apprehended from human malignity, or the oppoſition of rival intereſts, we may always alleviate the terror, by conſidering that our perſecutors are weak, ignorant, and mortal, like ourſelves.

EPITAPH.

TO define an epitaph is uſeleſs; every one knows it is an inſcription on a tomb; an epitaph therefore implies no particular character of writing, but may be compoſed in verſe, or proſe. It is, indeed, commonly panegyrical, becauſe we are ſeldom diſtinguiſhed with a ſtone, but by our friends; but it has no rule to reſtrain, or modify it, except this, that it ought not to be longer than common beholders may be expected to have leiſure, and patience to peruſe.

The name of the deceaſed ſhould never be omitted in an epitaph, whoſe end is to convey ſome account of the dead, and to what purpoſe is any thing told of him whoſe name is concealed? An epitaph, and a hiſtory of a nameleſs hero, are equally abſurd, ſince the virtues and qualities ſo recounted in either, are ſcattered, at the mercy of fortune, to be appropriated

ated by gueſs. The name, it is true, may be read upon the ſtone, but what obligation has it to the poet, whoſe verſes wander over the earth, and leave their ſubject behind them; and who is forced, like an unſkilful painter, to make his purpoſe known by adventitious help?

The difficulty in writing epitaphs, is to give a particular and appropriate praiſe.

ESTEEM.

TO raiſe eſteem, we muſt benefit others; to procure love, we muſt pleaſe them.

ELECTION.

PERHAPS no election, by a plurality of ſuffrages, was ever made among human beings, to which it might not be

objected, that voices were not procured by illicit influence.

EXPECTATION.

EXPECTATION, when once her wings are expanded, eaſily reaches heights which performance never will attain; and when ſhe has mounted the ſummit of perfection, derides her follower, who dies in the purſuit.

EFFECTS.

(Not always proportioned to their cauſes.)

IT ſeems to be almoſt the univerſal error of hiſtorians, to ſuppoſe it politically, as it is phyſically true, that every effect has a proportionate cauſe. In the inanimate action of matter upon matter, the motion produced can be but equal to the force of the moving power; but the operations

rations of life, whether public, or private, admit no ſuch laws. The caprices of voluntary agents, laugh at calculation. It is not always there is a ſtrong reaſon for a great event; obſtinacy and flexibility, malignity and kindneſs, give place alternately to each other; and the reaſon of thoſe viciſſitudes, however important may be the conſequences, often eſcapes the mind in which the change is made.

F.

F A M E.

HE that is loudly praiſed, will be clamorouſly cenſured. He that riſes haſtily into fame, will be in danger of ſinking ſuddenly into oblivion.

The memory of miſchief is no deſirable fame.

The true ſatisfaction which is to be drawn from the conſciouſneſs that we ſhall ſhare the attention of future times, muſt ariſe from the hope, that with our names, our virtues ſhall be propagated, and that thoſe whom we cannot benefit in our lives, may receive inſtruction from our example, and incitement from our renown.

Fame cannot ſpread wide, or endure long, that is not rooted in nature, and manured

manured by art. That which hopes to reſiſt the blaſts of malignity, and ſtand firm againſt the attacks of time, muſt contain in itſelf ſome original principle of growth.

FRIENDSHIP.

FEW love their friends ſo well, as not to deſire ſuperiority by unexpenſive benefaction.

Friendſhip in letter-writing has no tendency to ſecure veracity; for by whom can a man ſo much wiſh to be thought better than he is, as by him whoſe kindneſs he deſires to gain, or keep? Even in writing to the world, there is leſs conſtraint; the author is not confronted with his reader, and takes his chance of approbation amongſt the different diſpoſitions of mankind. But a letter is addreſſed to a ſingle mind, of which the prejudices

and partialities are known, and muſt therefore pleaſe, if not by favouring them, by forbearing to oppoſe them.

Friendſhip is not always the ſequel of obligation.

Unequal friendſhips are eaſily diſſolved. This is often the fault of the ſuperior; yet if we look without prejudice on the world, we ſhall often find that men, whoſe conſciouſneſs of their own merit, ſets them above the compliances of ſervility, are apt enough, in their aſſociation with ſuperiors, to watch their own dignity, with troubleſome and punctilious jealouſy, and in the fervour of independence, to exact that attention which they refuſe to pay.

So many qualities are neceſſary to the poſſibility of friendſhip, and ſo many accidents muſt concur to its riſe and its continuance, that the greateſt part of mankind content themſelves without it, and ſupply

ſupply its place as they can with intereſt and dependence.

That friendſhip may be at once fond and laſting, there muſt not only be equal virtue on each part, but virtue of the ſame kind; not only the ſame end muſt be propoſed, but the ſame means muſt be approved by both.

Among the uncertainties of the human ſtate, we are doomed to number the inſtability of friendſhip.

It were happy if, in forming friendſhips, virtue could concur with pleaſure;——but the greateſt part of human gratifications approach ſo nearly to vice, that few who make the delight of others their rule of conduct, can avoid diſingenuous compliances;—yet certainly he that ſuffers himſelf to be driven, or allured from virtue, miſtakes his own intereſt, ſince he gains ſuccour by means, for which his friend, if ever he becomes wiſe, muſt ſcorn him;

and

and for which, at laſt, he muſt ſcorn himſelf.

Many have talked, in very exalted language, of the perpetuity of friendſhip; of invincible conſtancy and unalienable kindneſs; and ſome examples have been ſeen of men who have continued faithful to their earlieſt choice, and whoſe affections have predominated over changes of fortune, and contrariety of opinion. But theſe inſtances are memorable, becauſe they are rare. The friendſhip which is to be practiſed, or expected by common mortals, muſt take its riſe from mutual pleaſure, and muſt end when the power ceaſes of delighting each other.

The moſt fatal diſeaſe of friendſhip is gradual decay, or diſlike hourly encreaſed by cauſes too ſlender for complaint, and too numerous for removal. Thoſe who are angry may be reconciled. Thoſe who have been injured may receive a recompence; but when the deſire of pleaſing,

and

and willingneſs to be pleaſed, is ſilently diminiſhed, the renovation of friendſhip is hopeleſs; as when the vital powers ſink into languor, there is no longer any uſe of the phyſician.

FLATTERY.

IN every inſtance of vanity it will be found, that the blame ought to be ſhared among more than it generally reaches. All who exalt trifles by immoderate praiſe, or inſtigate needleſs emulation by invidious incitements, are to be conſidered as perverters of reaſon, and corrupters of the world; and ſince every man is obliged to promote happineſs and virtue, he ſhould be careful not to miſlead unwary minds, by appearing to ſet too high a value upon things, by which no real excellence is conferred.

To

To be flattered is grateful, even when we know that our praiſes are not believed by thoſe who pronounce them; for they prove at leaſt our power, and ſhew that our favour is valued, ſince it is purchaſed by the meanneſs of falſehood.

In order that all men may be taught to ſpeak truth, it is neceſſary that all likewiſe ſhould learn to hear it; for no ſpecies of falſehood is more frequent than flattery, to which the coward is betrayed by fear, the dependent by intereſt, and the friend by tenderneſs. Thoſe who are neither ſervile, or timorous, are yet deſirous to beſtow pleaſure; and while unjuſt demands of praiſe continue to be made, there will always be ſome whom hope, fear, or kindneſs will diſpoſe to pay them.

He that is much flattered, ſoon learns to flatter himſelf. We are commonly taught our duty by fear, or ſhame; and how

how can they act upon the man who hears nothing but his own praiſes?

Juſt praiſe is only a debt, but flattery is a preſent.

Neither our virtues, or vices are all our own. If there were no cowardice, there would be little inſolence. Pride cannot riſe to any great degree, but by the concurrence of blandiſhment, or the ſufferance of tameneſs. The wretch who would ſhrink and crouch before one that ſhould dart his eyes upon him with the ſpirit of natural equality, becomes capricious and tyrannical when he ſees himſelf approached with a downcaſt look, and hears the ſoft addreſſes of awe and ſervility. To thoſe who are willing to purchaſe favour by cringes and compliance, is to be imputed the haughtineſs that leaves nothing to be hoped by firmneſs and integrity.

FOLLY.

NO man will be found in whoſe mind airy notions do not ſometimes tyrannize, and force him to hope, or fear, beyond the limits of ſober probability.

FORTUNE.

FORTUNE often delights to dignify what nature has neglected, and that renown, which cannot be claimed by intrinſic excellence, or greatneſs, is ſometimes derived from unexpected accidents.

FEAR.

ALL fear is in itſelf painful; and when it conduces not to ſafety, is painful without uſe.

Fear is implanted in us as a preſervative from evil; but its duty, like that of other paſſions, is not to overbear reaſon, but to aſſiſt it; nor ſhould it be ſuffered to tyrannize in the imagination, to raiſe phantoms of horror, or beſet life with ſupernumerary diſtreſſes.

FORGIVENESS.

WHOEVER conſiders the weakneſs both of himſelf and others, will not long want perſuaſives to forgiveneſs. We know not to what a degree of malignity any injury is to be imputed, or how much its guilt, if we were to inſpect the mind of him that committed it, would be extenuated by miſtake, precipitance, or negligence. We cannot be certain how much more we feel than was intended, or how much we encreaſe the miſchief to ourſelves by voluntary aggravations. We may charge to deſign the effects of accident.

dent. We may think the blow violent, only becauſe we have made ourſelves delicate and tender; we are, on every ſide, in danger of error and guilt, which we are certain to avoid only by ſpeedy forgiveneſs.

FRUGALITY.

FRUGALITY may be termed the daughter of prudence, the ſiſter of temperance, and the parent of liberty. He that is extravagant will quickly become poor, and poverty will enforce dependence, and invite corruption. It will almoſt always produce a paſſive compliance with the wickedneſs of others, and there are few who do not learn by degrees to practiſe thoſe crimes which they ceaſe to cenſure.

Without frugality none can be rich, and with it, very few would be poor.

Though

Though in every age there are ſome who, by bold adventures, or by favourable accidents, riſe ſuddenly into riches; the bulk of mankind muſt owe their affluence to ſmall and gradual profits, below which their expence muſt be reſolutely reduced.

The mercantile wiſdom of "a penny ſaved is two-pence got," may be accommodated to all conditions, by obſerving, that not only they who purſue any lucrative employment will ſave time when they forbear expence, and that time may be employed to the increaſe of profit; but that they, who are above ſuch minute conſiderations, will find by every victory over appetite, or paſſion, new ſtrength added to the mind, will gain the power of refuſing thoſe ſolicitations by which the young and vivacious are hourly aſſaulted, and in time, ſet themſelves above the reach of extravagance and folly.

It may, perhaps, be enquired, by thoſe who are willing rather to cavil than to learn, what is the juſt meaſure of frugality? To ſuch no general anſwer can be given, ſince the liberty of ſpending, or neceſſity of parſimony, may be varied without end by different circumſtances. Theſe three rules, however, may be laid down as not to be departed from:

"A man's voluntary expences ſhould not exceed his income."

"Let no man anticipate uncertain profits."

"Let no man ſquander againſt his inclination."

FAVOUR.

FAVOURS of every kind are doubled when they are ſpeedily conferred.

THE

FANCY.

THE fanciful ſports of great minds, are never without ſome advantage to knowledge.

G. GENIUS.

G.

GENIUS.

TRUE genius is a mind of large general powers, accidentally determined to ſome particular direction.

Genius is always moſt powerful when inveſted with the glitter of affluence. Men willingly pay to fortune that regard which they owe to merit, and are pleaſed when they have an opportunity at once of gratifying their vanity, and practiſing their duty.

Whoever is apt to hope good from others, is diligent to pleaſe them; but he that believes his powers ſtrong enough to force their own way, commonly tries only to pleaſe himſelf.

Men have ſometimes appeared of ſuch tranſcendent abilities, that their ſlighteſt and

and moſt curſory performances, excel all that labour and ſtudy can enable meaner intellects to compoſe; as there are regions of which the ſpontaneous products cannot be equalled in other ſoils, by care and culture. But it is no leſs dangerous for any man to place himſelf in this rank of underſtanding, and fancy that he is born to be illuſtrious without labour, than to omit the care of huſbandry, and expect from his ground, the bloſſoms of Arabia.

Miſapplied genius moſt commonly proves ridiculous.

There are men who ſeem to think nothing ſo much characteriſtic of genius, as to do common things in an uncommon way; like Hudibras, *to tell the clock by Algebra*, or like the lady in Dr. Young's Satires, "to drink tea by ſtratagem."

Great powers cannot be exerted but when great exigencies make them neceſſary. Great exigencies can happen but ſeldom,

ſeldom, and therefore thoſe qualities which have a claim to the veneration of mankind, lie hid, for the moſt part, like ſubterranean treaſures, over which the foot paſſes as on common ground, till neceſſity breaks open the golden cavern.

It ſeems to have been, in all ages, the pride of wit to ſhew how it could exalt the low, and amplify the little. To ſpeak not inadequately of things really, and naturally great, is a taſk not only difficult but diſagreeable, becauſe the writer is degraded in his own eyes by ſtanding in compariſon with his ſubject, to which he can hope to add nothing from his imagination. But it is a perpetual triumph of fancy to expand a ſcanty theme, to raiſe glittering ideas from obſcure properties, and to produce to the world, an object of wonder, to which nature had contributed little. To this ambition, perhaps, we owe the Frogs of Homer, the Gnats and the Bees of Virgil, the Butterfly of Spencer, the Shadow of Woverus, and the Quincunx of Browne.

GOVERN-

GOVERNMENT.

GOVERNMENTS formed by chance, and gradually improved by ſuch expedients as the ſucceſſive diſcovery of their defects happened to ſuggeſt, are never to be tried by a regular theory. We muſt be content with them as they are; ſhould we attempt to mend their diſproportions, we might eaſily demoliſh, and with difficulty rebuild them.

In all political regulations, good cannot be complete, it can only be predominant.

No ſcheme of policy has, in any country, yet brought the rich, and poor on equal terms into courts of judicature. Perhaps experience, improving on experience, may in time effect it.

To hinder inſurrection by driving away the people, and to govern peaceably, by having no ſubjects, is an expedient that argues no great profundity of politics.

To ſoften the obdurate, to convince the miſtaken, to mollify the reſentful, are worthy of a ſtateſman; but it affords a legiſlator little ſelf-applauſe to conſider, that where there was formerly an inſurrection, there is now a wilderneſs.

The general ſtory of mankind will evince, that lawful and ſettled authority is very ſeldom reſiſted when it is well employed. Groſs corruption, or evident imbecillity, is neceſſary to the ſuppreſſion of that reverence, with which the majority of mankind look upon their governors, or thoſe whom they ſee ſurrounded by ſplendour, and fortified by power.

No government could ſubſiſt for a day, if ſingle errors could juſtify defection.

Government is neceſſary to man; and when obedience is not compelled, there there is no government.

SELF-

SELF-GOVERNMENT.

NO man, whoſe appetites are his maſters, can perform the duties of his nature with ſtrictneſs and regularity. He that would be ſuperior to external influences, muſt firſt become ſuperior to his own paſſions.

UNIVERSAL GOOD.

ALL ſkill ought to be exerted for univerſal good. Every man has owed much to others, and ought to pay the kindneſs that he has received.

H.

HAPPINESS.

WE are long before we are convinced that happineſs is never to be found; and each believes it poſſeſſed by others, to keep alive the hope of obtaining it for himſelf.

Whether perfect happineſs can be procured by perfect goodneſs, this world will never afford an opportunity of deciding. But this, at leaſt, may be maintained, that we do not always find viſible happineſs in proportion to viſible virtue.

All natural, and almoſt all political evils, are incident alike to the bad, or good. They are confounded in the miſery of a famine, and not much diſtinguiſhed in the fury of a faction. They ſink together in a tempeſt, and are driven together from their country by invaders. All that

virtue

virtue can afford is *quietneſs of conſcience*, a ſteady proſpect of a happier ſtate, which will enable us to endure every calamity with patience.

He that has no one to love, or to confide in, has little to hope. He wants the radical principle of happineſs.

It is, perhaps, a juſt obſervation, that with regard to outward circumſtances, happineſs and miſery are equally diffuſed through all ſtates of human life. In civilized countries, where regular policies have ſecured the neceſſaries of life, ambition, avarice, and luxury find the mind at leiſure for their reception, and ſoon engage it in new purſuits; purſuits that are to be carried only by inceſſant labour, and whether vain, or ſucceſsful, produce anxiety and contention. Among ſavage nations imaginary wants find, indeed, no place; but their ſtrength, exhauſted by neceſſary toils, and their paſſions agitated, not by conteſt about ſuperiority,

affluence, or precedence, but by perpetual care for the preſent day, and by fear of periſhing for want of common food.

Whatever may be the cauſe of happineſs, may be made the cauſe of miſery. The medicine which, rightly applied, has power to cure, has, when raſhneſs, or ignorance preſcribes it, the ſame power to deſtroy.

The happineſs of the generality of people is nothing if it is not known, and very little if it is not envied.

It has been obſerved in all ages, that the advantages of nature, or of fortune, have contributed very little to the promotion of happineſs; and that thoſe whom the ſplendour of their rank, or the extent of their capacity, have placed upon the ſummits of human life, have not often given any juſt occaſion to envy in thoſe who look up to them from a lower

a lower ſtation. Whether it be, that apparent ſuperiority incites great deſigns, and great deſigns are naturally liable to fatal miſcarriages; or that the general lot of mankind is miſery, and the misfortunes of thoſe whoſe eminence drew upon them an univerſal attention, have been more faithfully recorded, becauſe they were more generally obſerved, and have, in reality, been only more conſpicuous than thoſe of others, more frequent or more ſevere.

DOMESTIC HAPPINESS.

THE great end of prudence is to give chearfulneſs to thoſe hours which ſplendor cannot gild, and acclamation cannot exhilarate. Thoſe ſoft intervals of unbended amuſement, in which a man ſhrinks to his natural dimenſions, and throws aſide the ornaments, or diſguiſes which he feels, in privacy, to be uſeleſs incumbrances,

and to loſe all effect when they become familiar. *To be happy at home* is the ultimate reſult of all ambition; the end to which every enterprize and labour tends, and of which every deſire prompts the proſecution. It is indeed at home that every man muſt be known, by thoſe who would make a juſt eſtimate either of his virtue, or felicity; for ſmiles and embroidery are alike occaſional, and the mind is often dreſſed for ſhow in painted honour, and fictitious benevolence.

The higheſt panegyric that domeſtic virtue can receive, is the praiſe of ſervants; for however vanity, or inſolence may look down with contempt on the ſuffrages of men undignified by wealth, and unenlightened by education, it very ſeldom happens that they commend, or blame without juſtice.

HABITS.

NO man forgets his original trade; the rights of nations and of kings ſink into queſtions of grammar, if grammarians diſcuſs them.

HOPE.

OUR powers owe much of their energy to our hopes;——*poſſunt quia poſſe videntur.*

The underſtanding of a man, naturally ſanguine, may be eaſily vitiated by the *luxurious indulgence of hope*, however neceſſary to the production of every thing great, or excellent, as ſome plants are deſtroyed by too open an expoſure to that ſun, which gives life and beauty to the vegetable world.

Hope is neceſſary in every condition. The miſeries of poverty, of ſickneſs, of captivity, would, without this comfort,

be inſupportable; nor does it appear that the happieſt lot of terreſtrial exiſtence, can ſet us above the want of this general bleſſing; or that life, when the gifts of nature and fortune are accumulated upon it, would not ſtill be wretched, were it not elevated and delighted by the expectation of ſome new poſſeſſion, of ſome enjoyment yet behind, by which the wiſh ſhall be at laſt ſatisfied, and the heart filled up to its utmoſt extent. Yet hope is very fallacious, and promiſes what it ſeldom gives; but its promiſes are more valuable than the gifts of fortune, and it ſeldom fruſtrates us without aſſuring us of recompenſing the delay by a greater bounty.

Where there is no hope, there can be no endeavour.

Hope is the chief bleſſing of man, and that hope only is rational, of which we are certain that it cannot deceive us.

HUMANITY.

HE does nothing who endeavours to do more than is allowed to humanity.

HEALTH.

SUCH is the power of health, that without its co-operation, every other comfort is torpid and lifeleſs, as the power of vegetation without the ſun.

HISTORY.

HE that records tranſactions in which himſelf was engaged, has not only an opportunity of knowing innumerable particulars which eſcape ſpectators, but has his natural powers exalted by that ardour which always riſes at the remembrance of our own importance, and by which every man is enabled to relate his own actions better than another's.

He

He that writes the hiſtory of his own times, if he adheres ſtrictly to truth, will write that which his own times will not eaſily endure. He muſt be content to repoſite his book till all private paſſions ſhall ceaſe, and love and hatred give way to curioſity.

GOOD-HUMOUR.

GOOD-HUMOUR may be defined, a habit of being pleaſed; a conſtant and perennial ſoftneſs of manner, eaſineſs of approach, and ſuavity of diſpoſition, like that which every one perceives in himſelf, when the firſt tranſports of new felicity have ſubſided, and his thoughts are only kept in motion by a ſlow ſucceſſion of ſoft impulſes.

Good-humour is a ſtate between gaiety and unconcern; the act of a mind, at leiſure, to regard the gratifications of another.

Surely

Surely nothing can be more unreaſonable than to loſe the will to pleaſe, when we are conſcious of the power, or ſhew more cruelty than to chooſe any kind of influence before that of kindneſs and good-humour. He that regards the welfare of others, ſhould make his virtue approachable, that it may be loved and copied; and he that conſiders the wants which every man feels, or will feel, of external aſſiſtance, muſt rather wiſh to be ſurrounded by thoſe that love him, than by thoſe that admire his excellencies, or ſolicit his favours; for admiration ceaſes with novelty, and intereſt gains its end and retires. A man whoſe great qualities want the ornament of ſuperficial attractions, is like a naked mountain with mines of gold, which will be frequented only till the treaſure is exhauſted.

GAIETY,

GAIETY,

(Compared to Good-humour.)

GAIETY is to good-humour as animal perfume to vegetable fragrance. The one overpowers weak ſpirits, the other recreates and revives them. Gaiety ſeldom fails to give ſome pain; the hearers either ſtrain their faculties to accompany its towerings, or are left behind in envy or deſpair. Good-humour boaſts no faculties, which every one does not believe in his own power, and pleaſes principally by not offending.

J. JEA.

J.

JEALOUSY.

THAT natural jealouſy which makes every man unwilling to allow much excellence in another, always produces a diſpoſition to believe that the mind grows old with the body, and that he whom we are now forced to confeſs ſuperior, is haſtening daily to a level with ourſelves. Intellectual decay, doubtleſs, is not uncommon, but it is not univerſal. Newton was in his eighty-fifth year improving his chronology, and Waller at eighty-two, is thought to have loſt none of his poetical powers.

JUDGMENT.

THOSE who have no power to judge of paſt times, but by their own, ſhould always doubt their concluſions.

As

As laws operate in civil agency, not to the excitement of virtue, but the repreſſion of wickedneſs, ſo judgment, in the operations of intellect, can hinder faults, but not produce excellence.

Nothing is more unjuſt than to judge of a man by too ſhort an acquaintance, and too ſlight inſpection; for it often happens, that in the looſe, and thoughtleſs, and diſſipated, there is a ſecret radical worth, which may ſhoot out by proper cultivation. That the ſpark of heaven, though dimmed and obſtructed, is yet not extinguiſhed, but may, by the breath of counſel and exhortation, be kindled into a flame. To imagine that every one who is not completely good, is irrevocably abandoned, is to ſuppoſe that all are capable of the ſame degree of excellence; it is, indeed, to exact from all, that perfection which none ever can attain. And ſince the pureſt virtue is conſiſtent with ſome vice, and the virtue of the greateſt number, with almoſt an equal proportion

of

of contrary qualities, let none too haſtily conclude that all goodneſs is loſt, though it may for a time be clouded and overwhelmed; for moſt minds are the ſlaves of external circumſtances, and conform to any hand that undertakes to mould them, roll down any torrent of cuſtom in which they happen to be caught; or bend to any importunity that bears hard againſt them.

Thoſe that have done nothing in life, are not qualified to judge of thoſe that have done little.

It is impoſſible for thoſe that have only known affluence and proſperity, to judge rightly of themſelves and others. The rich and powerful live in a perpetual maſquerade, in which all about them wear borrowed characters; and we only diſcover in what eſtimation we are held, when we can no longer give hopes or fears.

JUSTICE.

JUSTICE.

ONE of the principal parts of national felicity, ariſes from a wiſe and impartial adminiſtration of juſtice. Every man repoſes upon the tribunals of his country, the ſtability of profeſſion, and the ſerenity of life. He therefore who unjuſtly expoſes the courts of judicature to ſuſpicion, either of partiality, or error, not only does an injury to thoſe who diſpenſe the laws, but diminiſhes the public confidence in the laws themſelves, and ſhakes the foundation of public tranquillity.

Of juſtice, one of the heathen ſages has ſhewn, with great acuteneſs, that it was impreſſed upon mankind only by the inconveniencies which *injuſtice* had produced. "In the firſt ages, ſays he, men acted without any rule but the impulſe of deſire; they practiſed injuſtice upon others, and ſuffered it from others in return; but, in time, it was diſcovered that the pain of ſuffering

ſuffering wrong, was greater than the pleaſure of doing it, and mankind, by a general compact, ſubmitted to the reſtraint of laws, and reſigned the pleaſure to eſcape the pain.

I. INDUSTRY.

I.

INDUSTRY.

FEW things are impoſſible to induſtry and ſkill.

Many things difficult to deſign, prove eaſy to performance.

He that ſhall walk with vigour three hours a day, will paſs, in ſeven years, a ſpace equal to the circumference of the globe.

Whatever buſies the mind without corrupting it, has, at leaſt, this uſe, that it reſcues the day from idleneſs; and he that is never idle, will not often be vicious.

IMITA-

IMITATION.

NO man was ever great by imitation.

It is juſtly conſidered as the greateſt excellency of art, to imitate nature; but it requires judgment to diſtinguiſh thoſe parts of nature which are moſt proper for imitation.

As not every inſtance of ſimilitude can be conſidered as a proof of imitation, ſo not every imitation ought to be ſtigmatiſed as a plagiariſm.—The adoption of a noble ſentiment, or the inſertion of a borrowed ornament, may ſometimes diſplay ſo much judgment as will almoſt compenſate for invention; and an inferior genius may, without any imputation of ſervility, purſue the path of the antients, provided he declines to tread in their footſteps.

The reputation which ariſes from the detail, or tranſpoſition of borrowed ſentiments,

ments, may ſpread for a while, like ivy on the rind of antiquity, but will be torn away by accident, or contempt, and ſuffered to rot, unheeded, on the ground.

When an original is well choſen, and judiciouſly copied, the imitator often arrives at excellence, which he could never have attained without direction; for few are formed with abilities to diſcover new poſſibilities of excellence, and to diſtinguiſh themſelves by means never tried before.

INDOLENCE.

IT is in vain to put wealth within the reach of him who will not ſtretch out his hand to take it.

Indolence is one of thoſe vices from which thoſe whom it once infects are ſeldom reformed.

Every

Every other ſpecies of luxury operates upon ſome appetite that is quickly ſatiated, and requires ſome concurrence of art, or accident, which every place will not ſupply; but the *deſire of eaſe* acts equally at all hours, and the longer it is indulged, is the more increaſed.

He that is himſelf weary, will ſoon weary the public. Let him, therefore, lay down his employment, whatever it be, who can no longer exert his former activity, or attention. Let him not endeavour to ſtruggle with cenſure, or obſtinately infeſt the ſtage, till a general hiſs commands him to depart.

IDLENESS.

AS pride is ſometimes hid under humility, idleneſs is often covered by turbulence and hurry. He that neglects his known duty, and real employment, naturally endeavours

vours to crowd his mind with ſomething that may bar out the remembrance of his own folly, and does any thing but what he ought to do, with eager diligence, that he may keep himſelf in his own favour.

Perhaps every man may date the predominance of thoſe deſires that diſturb his life, and contaminate his conſcience, from ſome unhappy hour, when too much leiſure expoſed him to their incurſions; for he has lived with little obſervation, either on himſelf, or others, who does not know that to be idle is to be vicious.

There are ſaid to be pleaſure in madneſs, known only to madmen. There are certainly miſeries in idleneſs, which the idler only can conceive.

Of all the enemies of idleneſs, want is the moſt formidable. Fame is ſoon found to be a ſound, and love a dream. Avarice and ambition may be juſtly ſuſpected

of

of being privy confederacies with idleneſs; for when they have, for a while, protected their votaries, they often deliver them up, to end their lives under her dominion. Want always ſtruggles againſt idleneſs; but Want herſelf is often overcome, and every hour ſhews the careful obſerver thoſe who had rather live in eaſe than in plenty.

INTEGRITY.

INTEGRITY without knowledge is weak, and generally uſeleſs; and knowledge without integrity is dangerous and dreadful.

IGNORANCE.

THE man who feels himſelf ignorant, ſhould at leaſt be modeſt.

IGNORANCE,
(Compared with Knowledge.)

THE expectation of ignorance is indefinite, and that of knowledge often tyrannical. It is hard to ſatisfy thoſe who know not what to demand, or thoſe who demand, by deſign, what they think impoſſible to be done.

IGNORANCE,
(Compared with Confidence.)

IN things difficult there is danger from ignorance; in things eaſy, from confidence.

IMPRUDENCE.

THOSE who, in confidence of ſuperior capacities and attainments, diſregard the common maxims of life, ought to be reminded,

minded, that nothing will ſupply the want of prudence; and that negligence and irregularity, long continued, will make knowledge uſeleſs, wit ridiculous, and genius contemptible.

IMPRISONMENT.

FEW are mended by impriſonment; and he whoſe crimes have made confinement neceſſary, ſeldom makes any other uſe of his enlargement, than to do with greater cunning, what he did before with leſs.

The end of all civil regulations is to ſecure private happineſs from private malignity, to keep individuals from the power of one another. But this end is apparently neglected by *impriſonment for debt*, when a man, irritated with loſs, is allowed to be a judge of his own cauſe, and to aſſign the puniſhment of his own pain; when the diſtinction between guilt and happineſs,

between caſualty and deſign, is entruſted to eyes blind with intereſt, to underſtandings depraved by reſentment.

In a priſon the awe of the public eye is loſt, and the power of the law is ſpent. There are few fears, there are no bluſhes. The lewd inflame the lewd; the audacious harden the audacious. Every one fortifies himſelf as he can againſt his own ſenſibility, and endeavours to practiſe on others, the arts which are practiſed on himſelf, and gains the kindneſs of his aſſociates by ſimilitude of manners.

IMAGINATION.

IT is the great failing of a ſtrong imagination to catch greedily at wonders.

A man who once reſolves upon ideal diſcoveries, ſeldom ſearches long in vain.

It is a diſpoſition to feel the force of words, and to combine the ideas annexed to them with quickneſs, that ſhews one man's imagination to be better than another's, and diſtinguiſhes a fine taſte from dullneſs and ſtupidity.

INTELLIGENCE.

WITHOUT intelligence man is not ſocial, he is only gregarious; and little intelligence will there be, where all are conſtrained to daily labour, and every mind muſt wait upon the hand.

FOREIGN AND DOMESTIC INTELLIGENCE.

OF remote tranſactions the firſt accounts are always confuſed, and commonly exaggerated; and in domeſtic affairs, if the power to conceal is leſs, the intereſt to miſ-

repreſent is often greater; and what is ſufficiently vexatious, truth ſeems to fly from curioſity; and as many enquiries produce many narratives, whatever engages the public attention, is immediately diſguiſed by the embelliſhments of fiction.

IRRESOLUTION.

HE that knows not whither to go, is in no haſte to move.

SELF-IMPORTANCE.

EVERY man is of importance to himſelf, and therefore, in his own opinion, to others; and ſuppoſing the world already acquainted with all his pleaſures and his pains, is, perhaps, the firſt to publiſh injuries, or misfortunes, which had never been known unleſs related by himſelf, and at

at which thoſe that hear him will only laugh; for no man ſympathizes with the ſorrows of vanity.

The man who threatens the world is always ridiculous; for the world can eaſily go on without him, and, in a ſhort time, will ceaſe to miſs him.

INSULT.

WHATEVER be the motive of inſult, it is always beſt to overlook it; for folly ſcarcely can deſerve reſentment, and malice is puniſhed by neglect.

INCREDULITY.

TO refuſe credit, confers, for a moment, an appearance of ſuperiority, which every little mind is tempted to aſſume, when it may be gained ſo cheaply, as by with-

drawing attention from evidence, and declining the fatigue of comparing probabilities.

The moſt pertinacious and vehement demonſtrator may be wearied, in time, by continual negation, and incredulity, which an old poet, in his addreſs to Raleigh, calls "the wit of fools," obtunds the arguments which it cannot anſwer, as woolſacks deaden arrows, though they cannot repel them.

INDULGENCE.

THE man who commits common faults, ſhould not be precluded from common indulgence.

INCLINATION.

IT may reaſonably be aſſerted, that he who finds himſelf ſtrongly attracted to any

any particular ſtudy, though it may happen to be out of his propoſed ſcheme, if it is not trifling, or vicious, had better continue his application to it, ſince it is likely that he will, with much more eaſe and expedition, attain that which a warm inclination ſtimulates him to purſue, than that at which a preſcribed law compels him to toil.

RURAL IMPROVEMENTS.

WHETHER to plant a walk in undulating curves, and to place a bench at every turn where there is an object to catch the view; to make water run where it will be heard, and to ſtagnate where it will be ſeen; to leave intervals where the eye will be pleaſed, and to thicken the plantation where there is ſomething to be hidden, demands any great powers of mind, we will not enquire. Perhaps a ſurly and ſullen ſpeculator may think ſuch performances rather the ſport, than the

buſineſs of human reaſon. But it muſt be at leaſt confeſſed, that to embelliſh the form of nature is an innocent amuſement, and ſome praiſe muſt be allowed, by the moſt ſupercilious obſerver, to him who does beſt, what ſuch multitudes are contending to do well.

K.

KNOWLEDGE.

MAN is not weak; knowledge is more than equivalent to force.

As knowledge advances, pleaſure paſſes from the eye to the ear; but returns, as it declines, from the ear to the eye.

Other things may be ſeized by might, or purchaſed with money; but knowledge is to be gained only by ſtudy, and ſtudy to be proſecuted only in retirement.

No degree of knowledge, attainable by man, is able to ſet him above the want of hourly aſſiſtance, or to extinguiſh the deſire of fond endearments, and tender officiouſneſs; and therefore no one ſhould think it unneceſſary to learn thoſe arts by which friendſhip may be gained. Kindneſs is preſerved by a conſtant reciprocation of benefits, or interchange of pleaſures;

ſures; but ſuch benefits only can be beſtowed, as others are capable to receive, and ſuch pleaſures only imparted, as others are qualified to enjoy. By this deſcent from the pinnacles of art, no honour will be loſt; for the condeſcenſions of learning are always overpaid by gratitude. An elevated genius employed in little things, appears, to uſe the ſimile of Longinus, "like the ſun in its evening declination; he remits his ſplendor, but retains his magnitude; and pleaſes more, though he dazzles leſs."

The ſeeds of knowledge may be planted in ſolitude, but muſt be cultivated in public.

In all parts of human knowledge, whether terminating in ſcience merely ſpeculative, or operating upon life, private, or civil, are admitted ſome fundamental principles, or common axioms, which being generally received, are little doubted,

ed, and being little doubted, have been rarely proved.

One man may be often ignorant, but never ridiculous, whilſt another may be full of knowledge, whilſt his variety often diſtracts his judgment, and his learning frequently is diſgraced by his abſurdities.

It is to be lamented, that thoſe who are moſt capable of improving mankind, very frequently neglect to communicate their knowledge, either becauſe it is more pleaſing to gather ideas than to impart them, or becauſe, to minds naturally great, few things appear of ſo much importance as to deſerve the notice of the public.

Acquiſitions of knowledge, like blazes of genius, are often fortuitous. Thoſe who had propoſed to themſelves a methodical courſe of reading, light by accident on a new book, which ſeizes their thoughts, and kindles their curioſity, and opens an unexpected proſpect, to which, the way

which

which they had preſcribed to themſelves, would never have conducted them.

All foreigners remark, that the knowledge of the common people of England is greater than that of any other vulgar.

KINGS.

THE ſtudies of princes ſeldom produce great effects; for princes draw, with meaner mortals, the lot of underſtanding; and ſince of many ſtudents, not more than *one* can be hoped to advance to perfection, it is ſcarce to be expected to find that *one* a prince.

Kings, without ſome time paſſing their time without pomp, and without acquaintance with the various forms of life, and with the genuine paſſions, intereſts, deſires, and diſtreſſes of mankind, ſee the world in a miſt, and bound their views to a narrow compaſs. It was, perhaps, to the

the private condition in which Cromwell firſt entered the world, that he owed the ſuperiority of underſtanding he had over moſt of our kings. In that ſtate, he learned the art of ſecret tranſactions, and the knowledge by which he was able to oppoſe zeal to zeal, and make one enthuſiaſt deſtroy another.

L.

LIFE.

LIFE is not to be counted by the ignorance of infancy, or the imbecility of age. We are long before we are able to think, and we ſoon ceaſe from the power of acting.

Human life is every where a ſtate in which much is to be endured, and little to be enjoyed.

Life may be lengthened by care, though death cannot ultimately be defeated.

The great art of life is to play for much, and ſtake little.

It has always been lamented, that of the little time allotted to man, much muſt be ſpent upon ſuperfluities. Every proſpect has its obſtructions, which we muſt break

break to enlarge our view. Every ſtep of our progreſs finds impediments, which, however, eager to go forward, we muſt ſtop to remove.

An even and unvaried tenor of life always hides from our apprehenſion the approach of its end. Succeſſion is not perceived but by variation. He that lives to-day as he lived yeſterday, and expects that as the preſent day, ſuch will be to-morrow, eaſily conceives time as running in a circle, and returning to itſelf. The uncertainty of our ſituation is impreſſed commonly by diſſimilitude of condition, and it is only by finding life changeable, that we are reminded of its ſhortneſs.

He that embarks in the voyage of life, will always wiſh to advance, rather by the impulſe of the wind, than the ſtrokes of the oar; and many founder in their paſſage, while they lie waiting for the gale.

LEARNING.

IT is not by comparing *line* with *line*, that the merit of great works is to be eſtimated; but by their general effects and ultimate reſult.

When learning was firſt riſing on the world, in the fifteenth century, ages ſo long accuſtomed to darkneſs, were too much dazzled with its light to ſee any thing diſtinctly. The firſt race of ſcholars, hence, for the moſt part, were learning to ſpeak rather than to think, and were therefore more ſtudious of elegance than truth. They thought it ſufficient to know what the ancients had delivered; the examination of tenets and facts was reſerved for another generation.

In nations where there is hardly the uſe of letters, what is once out of ſight, is loſt for ever. They think but little, and of their few thoughts none are waſted on the part in which they are neither intereſted by

by fear, nor hope. Their only regiſters are ſtated obſervances and practical repreſentations; for this reaſon an age of ignorance is an age of ceremony. Pageants and proceſſions, and commemorations, gradually ſhrink away as better methods come into uſe, of recording events and preſerving rights.

Falſe hopes and falſe terrors are equally to be avoided. Every man who propoſes to grow eminent by learning, ſhould carry in his mind at once the difficulty of excellence, and the force of induſtry; and remember that fame is not conferred but as the recompence of labour; and that labour, vigorouſly continued, has not often failed of its reward.

Literature is a kind of intellectual light, which, like the light of the ſun, may ſometimes enable us to ſee what we do not like; but who would wiſh to eſcape unpleaſing objects, by condemning himſelf to perpetual darkneſs?

It is the great excellence of learning, that it borrows very little from time, or place. It is not confined to ſeaſon, or to climate; to cities, or the country; but may be cultivated and enjoyed where no other pleaſure can be obtained.

LOVE.

IT is not hard to love thoſe from whom nothing can be feared.

In love it has been held a maxim, that ſucceſs is moſt eaſily obtained by indirect, and unperceived approaches; he who too ſoon profeſſes himſelf a lover, raiſes obſtacles to his own wiſhes; and thoſe whom diſappointments have taught experience, endeavour to conceal their paſſion, till they believe their miſtreſs wiſhes for the diſcovery.

SELF-LOVE.

PARTIALITY to ourſelves is ſeen in a variety of inſtances. The liberty of the preſs is a bleſſing, when we are inclined to write againſt others; and a calamity, when we find ourſelves overborne by the multitude of our aſſailants; as the power of the crown is always thought too great by thoſe who ſuffer through its influence, and too little by thoſe in whoſe favour it is exerted. A ſtanding army is generally accounted neceſſary, by thoſe who command, and dangerous and oppreſſive by thoſe who ſupport it.

To charge thoſe favourable repreſentations which every man gives of himſelf, with the guilt of hypocritical falſehood, would ſhew more ſeverity than knowledge. The writer commonly believes himſelf. Almoſt every man's thoughts, whilſt they are general, are right; and moſt hearts are pure, whilſt temptation is away. It is eaſy to awaken generous ſentiments

timents in privacy,—to deſpiſe death where there is no danger,—to glow with benevolence where there is nothing to be given. Whilſt ſuch ideas are formed, they are felt, and ſelf-love does not ſuſpect the gleam of virtue to be the meteor of fancy.

LANGUAGE.

WHERE the matter is low and ſcanty, a dead language, in which nothing is mean, becauſe nothing is familiar, affords great convenience.

Language is only the inſtrument of ſcience, and words are but the ſigns of ideas.

However academies have been inſtituted to guard the avenues of their languages; to retain fugitives and repulſe intruders; their vigilance and activity have hitherto been vain. Sounds are too volatile and ſubtile for legal reſtraints; to enchain ſyllables and laſh the wind are equally the undertakings

undertakings of pride, unwilling to meaſure its deſires by its ſtrength. Among a people poliſhed by art, and claſſed by ſubordination, thoſe who have much leiſure to think will always be enlarging the ſtock of ideas; and every increaſe of knowledge, whether real, or fancied, will produce new words, or combinations of words. When the mind is unchained from neceſſity, it will range after convenience; when it is left at large in the fields of ſpeculation, it will ſhift opinions. As any cuſtom is diſuſed, the words that expreſſed it muſt periſh with it; as any opinion grows popular, it will innovate ſpeech in the ſame proportion as it alters practice.

It is incident to words, as to their authors, to degenerate from their anceſtors, and to change their manners when they change their country.

To our language may be, with great juſtneſs, applied the obſervation of Quintilian, "that ſpeech was not formed by

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an analogy ſent from heaven." It did not deſcend to us in a ſtate of uniformity and perfection, but was produced by neceſſity, and enlarged by accident, and is therefore compoſed of diſſimilar parts, thrown together by negligence, by affectation, by learning, or by ignorance.

No nation can trace their language beyond the ſecond period, and even of that it does not happen that many monuments remain.

ENGLISH LANGUAGE.

THERE is not, perhaps, one of the liberal arts which may not be completely learned in the Engliſh language.

L A W S.

IT is perhaps, impoſſible to review the laws of any country, without diſcovering many

many defects, and many ſuperfluities. Laws often continue when their reaſons have ceaſed. Laws made for the firſt ſtate of the ſociety, continue unabolifhed when the general form of life is changed. Parts of the judicial procedure, which were at firſt only accidental, become, in time, eſſential; and formalities are accumulated on each other, till the art of litigation requires more ſtudy than the diſcovery of right.

To embarraſs juſtice by multiplicity of laws, or to hazard it by confidence in judges, ſeem to be the oppoſite rocks on which all civil inſtitutions have been wrecked, and between which, legiſlative wiſdom has never yet found an open paſſage.

It is obſerved that a corrupt ſociety has many laws.

LIBERTY.

A ZEAL, which is often thought, and called liberty, ſometimes diſguiſes from the world, and not rarely from the mind which it poſſeſſes, an envious deſire of plundering wealth, or degrading greatneſs; and of which the immediate tendency is innovation and anarchy, or imperious eagerneſs to ſubvert and confound, with very little care, what ſhall be eſtabliſhed.

LOYALTY.

AS a man inebriated only by vapours, ſoon recovers in the open air, a nation diſcontented to madneſs, without any adequate cauſe, will return to its wits and allegiance, when a little pauſe has cooled it to reflection.

M. MAR-

M.

MARRIAGE.

MARRIAGE has many pains, but celibacy has no pleaſures.

The infelicities of marriage are not to be urged againſt its inſtitution, as the miſeries of life would prove equally, that life cannot be the gift of heaven.

Marriage is not commonly unhappy, but as life is unhappy, and moſt of thoſe who complain of connubial miſeries, have as much ſatisfaction as their natures would have admitted, or their conduct procured, in any other condition.

When we ſee the avaricious and crafty taking companions to their tables, and their beds, without any enquiry but after farms and money; or the giddy, and thoughtleſs uniting themſelves for life, to

thoſe whom they have only ſeen by the light of tapers; when parents make articles for children without enquiring after their conſent; when ſome marry for heirs to diſappoint their brothers; and others throw themſelves into the arms of thoſe whom they do not love, becauſe they have found themſelves rejected where they were more ſolicitous to pleaſe; when ſome marry becauſe their ſervants cheat them; ſome becauſe they ſquander their own money; ſome becauſe their houſes are peſtered with company; ſome becauſe they will live like other people; and ſome becauſe they are ſick of themſelves, we are not ſo much inclined to wonder that marriage is ſometimes unhappy, as that it appears ſo little loaded with calamity; and cannot but conclude, that ſociety has ſomething in itſelf eminently agreeable to human nature, when we find its pleaſures ſo great, that even the ill choice of a companion can hardly over-balance them.

—Thoſe, therefore, of the above deſcription, that ſhould rail againſt matrimony,

ſhould be informed, that they are neither to wonder, or repine; that a contract begun on ſuch principles, has ended in diſappointment.

Men generally paſs the firſt weeks of matrimony, like thoſe who conſider themſelves as taking the laſt draught of pleaſure, and reſolve not to quit the bowl without a ſurfeit.

Marriage ſhould be conſidered as the moſt ſolemn league of perpetual friendſhip; a ſtate from which artifice, and concealment are to be baniſhed for ever; and in which every diſſimulation is a breach of faith.

A Poet may praiſe many whom he would be afraid to marry, and, perhaps, marry one whom he would have been aſhamed to praiſe. Many qualities contribute to domeſtic happineſs, upon which poetry has no colours to beſtow, and many air, and ſallies may delight imagination,

which he who flatters them, never can approve. There are charms made only for diſtant admiration—no ſpectacle is nobler than a blaze.

EARLY MARRIAGE.

FROM early marriages proceeds the rivalry of parents and children. The ſon is eager to enjoy the world, before the father is willing to forſake it; and there is hardly room at once for two generations. The daughter begins to bloom, before the mother can be content to fade; and neither forbear to wiſh for the abſence of the other.

LATE MARRIAGE.

THOSE who marry late in life, will find it dangerous to ſuſpend their fate upon each other, at a time when opinions are fixed, and habits are eſtabliſhed; when friendſhips have been contracted on both ſides;

ſides; when life has been planned into method, and the mind has long enjoyed the contemplation of its own proſpects. They will probably eſcape the encroachment of their children; but, in diminution of this advantage, they will be likely to leave them ignorant, and helpleſs to a guardian's mercy; or if that ſhould not happen, they muſt, at leaſt, go out of the world, before they ſee thoſe whom they love beſt, either wiſe or great:—From their children if they have leſs to fear, they have alſo leſs to hope; and they loſe, without equivalent, the joys of early love, and the convenience of uniting with manners pliant, and minds ſuſceptible of new impreſſions, which might wear away their diſſimilitudes by long cohabitation, as ſoft bodies, by continual attrition, conform their ſurfaces to each other.

COMPARISON BETWEEN EARLY AND LATE MARRIAGES.

IT will be generally found, by thoſe who marry late are beſt pleaſed with their children; and thoſe who marry early, with their parents.

MALICE.

WE ſhould not deſpiſe the malice of the weakeſt. We ſhould remember, that venom ſupplies the want of ſtrength; and that the lion may periſh by the puncture of an aſp.

The natural diſcontent of inferiority will ſeldom fail to operate, in ſome degree of malice, againſt him who profeſſes to ſuperintend the conduct of others, eſpecially if he ſeats himſelf uncalled in the chair of judicature, and excerciſes authority by his own commiſſion.

MAN.

MAN.

MAN's ſtudy of himſelf, and the knowledge of his own ſtation in the ranks of being, and his various relations to the innumerable multitudes which ſurrounded him, and with which his Maker has ordained him to be united, for the reception and communication of happineſs, ſhould begin with the firſt glimpſe of reaſon, and only end with life itſelf. Other acquiſitions are merely temporary benefits, except as they contribute to illuſtrate the knowledge, and confirm the practice, of morality and piety, which extend their influence beyond the grave, and encreaſe our happineſs through endleſs duration.

MANNERS.

THE manners of a people are not to be found in ſchools of learning, or the palaces of greatneſs, where the national

character is obſcured, or obliterated by travel, or inſtruction, by philoſophy, or vanity; nor is public happineſs to be eſtimated by the aſſemblies of the gay, or the banquets of the rich. The great maſs of nations is neither rich nor gay. They whoſe aggregate conſtitutes the people, are found in the ſtreets, and the villages; in the ſhops and farms; and from them, collectively conſidered, muſt the meaſure of general proſperity be taken. As they approach to delicacy, a nation is refined; as their conveniencies are multiplied, a nation, at leaſt a commercial nation, muſt be denominated wealthy.

Such manners as depend upon ſtanding relations and general paſſions are coextended with the race of man; but thoſe modifications of life, and peculiarities of practice, which are the progeny of error and perverſeneſs, or at beſt of ſome accidental influence, or tranſient perſuaſion, muſt periſh with their parents.

MEAN-

MEANNESS.

AN infallible characteriſtic of meanneſs is cruelty.

MERCHANT.

NO mercantile man, or mercantile nation, has any friendſhip but for money; and alliance between them will laſt no longer than their common ſafety, or common profit is endangered; no longer than they have an enemy who threatens to take from each more than either can ſteal from the other.

A merchant's deſire is not of glory, but of gain; not of public wealth, but of private emolument; he is therefore rarely to be conſulted about war and peace, or any deſigns of wide extent, and diſtant conſequence.

MIRTH.

MERRIMENT is always the effect of a ſudden impreſſion; the jeſt which is expected is already deſtroyed.

Any paſſion, too ſtrongly agitated, puts an end to that tranquillity which is neceſſary to mirth. Whatever we ardently wiſh to gain, we muſt, in the ſame degree, be afraid to loſe; and fear and pleaſure cannot dwell together.

MINUTENESS.

THE parts of the greateſt things are little; what is little can be but pretty, and by claiming dignity, becomes ridiculous.

MISERY.

IF miſery be the effect of virtue, it ought to be reverenced; if of ill fortune, it ought to be pitied; and if of vice, not to be inſulted; becauſe it is, perhaps, itſelf a puniſhment adequate to the crime by which it was produced; and the humanity of that man can deſerve no panegyric, who is capable of reproaching a criminal in the hands of the executioner.

The miſery of man proceeds not from any ſingle cruſh of overwhelming evil; but from ſmall vexations continually repeated.

That miſery does not make all virtuous, experience too certainly informs us; but it is no leſs certain, that of what virtue there is, miſery produces far the greater part. Phyſical evil may be therefore endured with patience, ſince it is the cauſe of moral good; and patience itſelf is one virtue

virtue by which we are prepared for that ſtate in which evil ſhall be no more.

MEMORY.

WE ſuffer equal pain from the pertinacious adheſion of unwelcome images, as from the evaneſcence of thoſe which are pleaſing and uſeful; and it may be doubted, whether we ſhould be more benefited by the art of memory, or the art of forgetfulneſs.

Forgetfulneſs is neceſſary to remembrance.

To forget, or to remember at pleaſure, are equally beyond the power of man. Yet, as memory may be aſſiſted by method, and the decays of knowledge repaired by ſtated times of recollection, ſo the power of forgetting is capable of improvement. Reaſon will, by a reſolute conteſt, prevail

prevail over imagination; and the power may be obtained of transferring the attention as judgment ſhall direct.

Memory is like all other human powers, with which no man can be ſatisfied who meaſures them by what he can conceive, or by what he can deſire. He, therefore, that after the peruſal of a book, finds few ideas remaining in his mind, is not to conſider the diſappointment as peculiar to himſelf, or to reſign all hopes of improvement, becauſe he does not retain what even the author has, perhaps, forgotten.

The true art of memory is the art of attention. No man will read with much advantage, who is not able, at pleaſure, to evacuate his mind, and who brings not to his author an intellect defecated and pure; neither turbid with care, nor agitated with pleaſure. If the repoſitories of thought are already full, what

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can they receive? If the mind is employed on the paſt, or future, the book will be held before the eyes in vain.

N. NA-

N.

NATURE.

NOTHING can pleaſe many, and pleaſe long, but juſt repreſentations of general nature.

The power of nature is only the power of uſing, to any certain purpoſe, the materials which diligence procures, or opportunity ſupplies.

ENGLISH NABOBS, &c.

THOSE governors of provinces, with all thoſe in high offices abroad, who make an illegal uſe of power, to enrich themſelves and dependants; live with hearts full of that malignity which fear of detection always generates in them, who are to defend unjuſt acquiſitions againſt lawful authority; and when they come home with

with riches thus acquired, they bring minds hardened in evil; too proud for reproof, and too ſtupid for reflection. They offend the high by their inſolence, and corrupt the low by their examples.

NEGLIGENCE.

NO man can ſafely do that by others, which might be done by himſelf. He that indulges negligence, will quickly become ignorant of his own affairs; and he that truſts without reſerve, will at laſt be deceived.

NOVELTY.

TO oblige the moſt fertile genius to ſay only what is *new*, would be to contract his volumes to a few pages.

O.

OPINION.

THE opinion prevalent in one age, as truths above the reach of controverſy, are confuted and rejected in another, and riſe again to reception in remoter times. Thus, the human mind is kept in motion without progreſs. Thus, ſometimes, truth and error, and ſometimes contrarieties of error, take each other's place by reciprocal invaſion.

Much of the pain and pleaſure of mankind ariſes from the conjectures which every one makes of the thoughts of others. We all enjoy praiſe which we do not hear, and reſent contempt which we do not ſee.

OPPORTUNITY.

TO improve the golden moment of opportunity, and catch the good that is within our reach, is the great art of life. Many wants are ſuffered which might have once been ſupplied, and much time is loſt in regretting the time which had been loſt before.

He that waits for an opportunity to do much at once, may breathe out his life in idle wiſhes, and regret, in the laſt hour, his uſeleſs intentions and barren zeal.

P. PARENTS.

P.

PARENTS.

IN general, thoſe parents have moſt reverence, who moſt deſerve it; for he that lives well, cannot be deſpiſed.

PATRIOT.

A PATRIOT is he, whoſe public conduct is regulated by one ſingle motive, viz. *the love of his country*; who, as an agent in parliament, has for himſelf, neither hope, nor fear; neither kindneſs, nor reſentment; but refers every thing to the common intereſt.

PASSION.

THE adventitious peculiarities of perſonal habits are only ſuperficial dies, bright and

and pleaſing for a while, yet ſoon fading to a dim tint, without any remains of former luſtre. But the diſcrimination of true paſſion are the colours of nature; they pervade the whole maſs, and can only periſh with the body that exhibits them.

Paſſion, in its firſt violence, controuls intereſt, as the eddy, for a while, runs againſt the ſtream.

PAIN.

PAIN is leſs ſubject than pleaſure to caprices of expreſſion.

PATRONAGE.

A MAN conſpicuous in a high ſtation, who multiplies hopes, that he may multiply dependents, may be conſidered as a beaſt of prey.

To

To ſolicit patronage is, at leaſt, in the event, to ſet virtue to ſale. None can be pleaſed without praiſe, and few can be praiſed without falſhood; few can be aſſiduous without ſervility, and none can be ſervile without corruption.

PLEASURE.

WHATEVER profeſſes to benefit by pleaſing, muſt pleaſe at once. What is perceived by ſlow degrees, may gratify us with the conſciouſneſs of improvement, but will never ſtrike us with the ſenſe of pleaſure.

Pleaſure is very ſeldom found where it is ſought; our brighteſt blazes of gladneſs are commonly kindled by unexpected ſparks. The flowers which ſcatter their odours from time to time in the paths of life, grow up without culture from ſeeds ſcattered by chance.

The

The great ſource of pleaſure is variety. Uniformity muſt tire at laſt, though it be uniformity of excellence. We love to expect, and when expectation is diſappointed, or gratified, we want to be again expecting.

PLEASURES OF LOCAL EMOTION.

TO abſtract the mind from all local emotion, would be impoſſible, if it were endeavoured; and would be fooliſh if it were poſſible. Whatever withdraws us from the power of our ſenſes, whatever makes the paſt, the diſtant, or the future predominate over the preſent, advances us in the dignity of thinking beings. Far from me, and far from my friends, be ſuch frigid philoſophy, as may conduct us indifferent, and unmoved, over any ground which has been dignified by wiſdom, bravery, or virtue. That man is little to be envied whoſe patriotiſm would not gain force

force upon the plains of Marathon, or whoſe piety would not grow warmer among the ruins of Iona.

POETRY.

IN almoſt all countries, the moſt antient poets are conſidered as the beſt. Whether it be that every other kind of knowledge is an acquiſition gradually attained, and poetry is a gift conferred at once; or that the firſt poetry of every nation, ſurpriſed them as a novelty, and retained the credit by conſent, which it received by accident at firſt; or whether, as the province of poetry is to deſcribe nature and paſſion, which are always the ſame, the firſt writers took poſſeſſion of the moſt ſtriking objects for deſcription, and the moſt probable occurrences for fiction, and left nothing to thoſe, that followed them, but tranſcription of the ſame events, and new combinations of the ſame images. Whatever

ever be the reaſon, it is commonly obſerved, that the early writers are in poſſeſſion of *nature*, and their followers of *art*.

Compoſitions, merely pretty, have the fate of other pretty things, and are quitted in time for ſome thing uſeful. They are flowers fragrant and fair, but of ſhort duration; or they are bloſſoms only to be valued as they foretell fruits.

Poetical devotion cannot often pleaſe. A poet may deſcribe the beauty and grandeur of nature; the flowers of the ſpring, and the harveſts of the autumn, the viciſſitudes of the tide, and the revolution of the ſky, and praiſe the Maker for his works in lines which no reader ſhall lay aſide, but the ſubject of the deſcription is not *God*, but the *works of God*. From poetry the reader expects, and from good poetry always obtains, the enlargement of his comprehenſion, and elevation of his fancy; but this is rarely to be hoped by Chriſtians from metrical devotion. Whatever is great,

great, deſirous, or tremendous, is compriſed in the name of the Supreme Being. OMNIPOTENCE cannot be exalted. INFINITY cannot be amplified. PERFECTION cannot be improved.

It is a general rule in poetry, that all appropriated terms of art, ſhould be ſunk in general expreſſions; becauſe poetry is to ſpeak an univerſal language. This rule is ſtill ſtronger with regard to arts not liberal, or confined to few, and therefore far removed from common knowledge.

A mythological fable ſeldom pleaſes. The ſtory we are accuſtomed to reject as falſe, and the manners are ſo diſtant from our own, that we know them not by ſympathy, but by ſtudy.

No poem ſhould be long, of which the purpoſe is only to ſtrike the fancy, without enlightening the underſtanding by precept, ratiocination, or narrative.—A

blaze firſt pleaſes, and then tires the ſight.

After all the refinements of ſubtilty, and the dogmatiſm of learning, all claim to poetical honours muſt be finally decided by the common ſenſe of readers, uncorrupted with literary prejudices.

POETS.

THO' Poets profeſs fiction, the legitimate end of fiction is the conveyance of truth, and he that has flattery ready for all whom the viciſſitudes of the world happen to exalt, muſt be ſcorned as a proſtituted mind, that may retain the glitter of wit, but has loſt the dignity of virtue.

It does not always happen the ſucceſs of a poet is proportionate to his labour. The ſame obſervation may be extended to all works of imagination, which are often influenced

fluenced by cauſes wholly out of the performer's power, by the hints of which he perceives not the origin, by ſudden elevations of mind which he cannot produce in himſelf, and which ſometimes riſe when he expects them leaſt.

POVERTY.

POVERTY has, in large cities, very different appearances. It is often concealed in ſplendor, and often in extravagance. It is the care of a very great part of mankind to conceal their indigence from the reſt. They ſupport themſelves by temporary expedients, and every day is loſt in contriving for to-morrow.

It is the privilege of poverty to be happy unenvied, to be healthful without phyſic, and ſecure without a guard. To obtain from the bounty of nature what the great and wealthy are compelled to

procure by the help of artiſts, and the attendants of flatterers and ſpies.

There are natural reaſons why poverty does not eaſily conciliate. He that has been confined from his infancy to the converſation of the loweſt claſſes of mankind, muſt neceſſarily want thoſe accompliſhments which are the uſual means of attracting favour; and though truth, fortitude, and probity give an indiſputable right to reverence and kindneſs, they will not be diſtinguiſhed by common eyes, unleſs they are brightened by elegance of manners, but are caſt aſide, like unpoliſhed gems, of which none but the artiſt knows the intrinſic value, 'till their aſperities are ſmoothed, and their incruſtations rubbed away.

Nature makes us poor only, when we want neceſſaries, but cuſtom gives the name of poverty to the want of ſuperfluities.

In

In a long continuance of poverty, it cannot well be expected that any character ſhould be exactly uniform. There is a degree of want, by which the freedom of agency is almoſt deſtroyed; and long aſſociations with fortuitous companions, will, at laſt, relax the ſtrictneſs of truth, and abate the fervor of ſincerity. Of ſuch a man, it is ſurely ſome degree of praiſe to ſay, that he preſerved the ſource of action unpolluted; that his principles were never ſhaken; that his diſtinctions of right and wrong were never confounded, and that his faults had nothing of malignity, or deſign, but proceeded from ſome unexpected preſſure, or caſual temptation. A man doubtful of his dinner, or trembling at a creditor, is not much diſpoſed to abſtracted meditation, or remote enquiries.

POVERTY and IDLENESS.

TO be idle and to be poor have always been reproaches, and therefore every man endeavours with, his utmoſt care, to hide his poverty from others, and his idleneſs from himſelf.

POLITICS.

POLITICAL truth is equally in danger from the praiſes of courtiers, and the exclamation of patriots.

It is inconvenient, in the conflict of factions, to have that diſaffection known, which cannot ſafely be puniſhed.

He that changes his party by his humour, is not more virtuous, than he that changes it by his intereſt. He loves himſelf rather than truth.

Faction

Faction ſeldom leaves a man honeſt, however it might find him.

A wiſe miniſter ſhould conclude, that the flight of every honeſt man is a loſs to the community. That thoſe who are unhappy without guilt, ought to be relieved; and the life which is over-burthened by accidental calamities, ſet at eaſe by the care of the public; and that thoſe who by their miſconduct have forfeited their claim to favour, ought rather to be made uſeful to the ſociety which they have injured, than be driven from it.

It is to be wiſhed that as the world is more enlightened, policy and morality would at laſt be reconciled, and that nations would learn not to do, what they will not ſuffer.

The power of a political treatiſe depends much on the diſpoſition of the people. When a nation is combuſtible, a ſpark will ſet it on fire.

When a political deſign has ended in miſcarriage, or ſucceſs; when every eye and every ear is witneſs to general diſcontent, or general ſatisfaction, it is then a proper time to diſentangle confuſion, and illuſtrate obſcurity; to ſhew by what cauſes every event was produced, and in what effects it is likely to terminate: to lay down with diſtinct particularity what rumour always huddles in general exclamations, or perplexes by undigeſted narratives: to ſhew whence happineſs, or calamity is derived, and whence it may be expected, and honeſtly to lay before the people, what enquiry can gather of the paſt, and conjecture can eſtimate of the future.

PRAISE.

PRAISE is ſo pleaſing to the mind of man, that it is the original motive of almoſt all our actions.

They

They who are ſeldom gorged to the full with praiſe, may be ſafely fed with groſs compliments; for the appetite muſt be ſatisfied before it is diſguſted.

That praiſe is worth nothing of which the price is known.

Praiſe, like gold and diamonds, owes its value only to its ſcarcity. It becomes cheap as it becomes vulgar, and will no longer raiſe expectation, or animate enterprize. It is, therefore, not only neceſſary that wickedneſs, even when it is not ſafe to cenſure it, be denied applauſe, but that goodneſs be commended only in proportion to its degree; and that the garlands due to the great benefactors of mankind, be not ſuffered to fade upon the brow of him, who can boaſt only petty ſervices and eaſy virtues.

The real ſatisfaction which praiſe can afford, is when what is repeated aloud, agrees with the whiſpers of conſcience,

by

by ſhewing us that we have not endeavoured to deſerve well in vain.

Every man willingly gives value to the praiſe, which he receives, and conſiders the ſentence paſſed in his favour, as the ſentence of diſcernment. We admire in a friend that underſtanding which ſelected us for confidence. We admire more in a patron that judgment, which inſtead of ſcattering bounty indiſcriminately, directed it to us; and thoſe performances which gratitude forbids us to blame, affection will eaſily diſpoſe us to exalt.

PRIDE.

SMALL things make mean men proud.

Pride is a vice, which pride itſelf inclines every man to find in others, and to overlook in himſelf.

PRIDE and ENVY.

PRIDE is ſeldom delicate, it will pleaſe itſelf with very mean advantages; and envy feels not its own happineſs, but when it may be compared with the miſery of others.

PROSPERITY.

PROSPERITY, as is truly aſſerted by Seneca, very much obſtructs the knowledge of ourſelves. No man can form a juſt eſtimate of his own powers, by inactive ſpeculation. That fortitude which has encountered no dangers, that prudence which has ſurmounted no difficulties, that integrity which has been attacked by no temptations, can at beſt be conſidered but as gold, not yet brought to the teſt, of which therefore the true value cannot be aſſigned. Equally neceſſary is ſome variety of fortune to a nearer inſpection of

of the manners, principles and affections of mankind.

Moderation in proſperity, is a virtue very difficult to all mortals.

PEEVISHNESS.

PEEVISHNESS, though ſometimes it ariſes from old age, or the conſequence of ſome miſery, it is frequently one of the attendants on the proſperous, and is employed by inſolence, in exacting homage; or by tyranny, in harraſſing ſubjection. It is the offspring of idleneſs, or pride; of idleneſs, anxious for trifles, or pride, unwilling, to endure the leaſt obſtruction of her wiſhes. Such is the conſequence of peeviſhneſs; it can be borne only when it is deſpiſed.

It is not eaſy to imagine a more unhappy condition than that of dependence on a peeviſh

a peeviſh man. In every other ſtate of inferiority, the certainty of pleaſing is perpetually increaſed by a fuller knowledge of our duty, and kindneſs and confidence are ſtrengthened by every new act of truſt, and proof of fidelity. But peeviſhneſs ſacrifices to a momentary offence, the obſequiouſneſs, or uſefulneſs, of half a life, and as more is performed, encreaſes her exactions.

Peeviſhneſs is generally the vice of narrow minds, and except when it is the effect of anguiſh and diſeaſe, by which the reſolution is broken, and the mind made too feeble to bear the lighteſt addition to its miſeries, proceeds from an unreaſonable perſuaſion of the importance of trifles. The proper remedy againſt it is, to conſider the dignity of human nature, and the folly of ſuffering perturbation and uneaſineſs, from cauſes unworthy of our notice.

PEOPLE.

NO people can be great who have ceaſed to be virtuous.

The proſperity of a people is proportionate to the number of hands and minds uſefully employed. To the community, ſedition is a fever, corruption is a gangrene, and idleneſs an atrophy. Whatever body, and whatever ſociety waſtes more than it requires, muſt gradually decay; and every being that continues to be fed, and ceaſes to labour, takes away ſomething from the public ſtock.

Great regard ſhould be paid to the voice of the people in caſes where knowledge has been forced upon them by *experience*, without long deductions, or deep reſearches.

PEDANTRY.

PEDANTRY.

IT is as poſſible to become pedantic by fear of pedantry, as to be troubleſome by ill-timed civility.

PUNCTUALITY.

PUNCTUALITY is a quality which the intereſt of mankind requires to be diffuſed through all the ranks of life, but which many ſeem to conſider as a vulgar and ignoble virtue, below the ambition of greatneſs, or attention of wit; ſcarcely requiſite among men of gaiety and ſpirit, and ſold at its higheſt rate, when it is ſacrificed to a frolic, or a jeſt.

PRU-

PRUDENCE.

PRUDENCE is of more frequent uſe than any other intellectual quality; it is exerted on ſlight occaſions, and called into act by the curſory buſineſs of common life.

Prudence operates on life in the ſame manner as rules on compoſition; it produces vigilance rather than elevation, rather prevents loſs than procures advantage, and often eſcapes miſcarriages, but ſeldom reaches either power, or honour.

PRUDENCE and JUSTICE.

ARISTOTLE is praiſed for naming fortitude, firſt of the cardinal virtues, as that without which no other virtue can ſteadily be practiſed; but he might, with equal propriety, have placed *prudence* and *juſtice* before it; ſince without prudence, fortitude

fortitude is mad, without juſtice it is miſchievous.

PREJUDICE.

TO be prejudiced is always to be weak, yet there are prejudices ſo near to being laudable, that they have been often praiſed, and are always pardoned.

PEACE.

PEACE is eaſily made, when it is neceſſary to both parties.

PRACTICE.

IN every art, *practice* is much; in arts manual, practice is almoſt the whole; precept can at moſt but warn againſt error, it can never beſtow excellence.

PIETY.

PIETY is elevation of mind towards the Supreme Being, and extenſion of the thought to another life. The other life is future, and the Supreme Being is inviſible. None would have recourſe to an inviſible power, but that all other ſubjects had eluded their hopes. None would fix their attention upon the future, but that they are diſcontented with the preſent. If the ſenſes were feaſted with perpetual pleaſure, they would always keep the mind in ſubjection. Reaſon has no authority over us, but by its power to warn us againſt evil.

PERFECTION.

TO purſue perfection in any ſcience, where perfection is unattainable, is like the firſt inhabitants of Arcadia to chaſe the ſun, which when they had reached the hill,

hill, where he ſeemed to reſt, was ſtill beheld at the ſame diſtance from them.

It ſeldom happens that all the neceſſary cauſes concur to any great effect. Will is wanting to power, or power to will, or both are impeded by external obſtructions.

An imperial crown cannot be one continued diamond, the gems muſt be held together by ſome leſs valuable matter.

PERFIDY.

COMBINATIONS of wickedneſs would overwhelm the world, by the advantage which licentious principles afford, did not thoſe who have long practiſed perfidy, grow faithleſs to each other.

PERSEVERANCE.

NO terreſtrial greatneſs is more than an aggregate of little things, and to inculcate after the Arabian proverb, "drops added to drops, conſtitute the ocean."

All the performances of human art, at which we look with praiſe, or wonder, are inſtances of the reſiſtleſs force of perſeverance. It is by this that the quarry becomes a pyramid, and that diſtant countries are united with canals; it is therefore of the utmoſt importance that thoſe who have any intention of deviating from the beaten roads of life, and acquiring a reputation ſuperior to names hourly ſwept away by time, among the refuſe of fame, ſhould add to their reaſon and their ſpirit, *the power of perſiſting in their purpoſes*, acquire the art of ſapping what they cannot batter, and the habit of vanquiſhing obſtinate reſiſtance by obſtinate attacks.

PRO-

PRODIGALITY.

HE ſeldom lives frugally, who lives by chance. Hope is always liberal, and they that truſt her promiſes, make little ſcruple of travelling to-day, on the profits of to-morrow.

PATIENCE.

IF what we ſuffer has been brought on us by ourſelves, it is obſerved by an antient poet, that patience is eminently our duty; ſince no one ought to be angry at feeling that which he has deſerved. If we are conſcious that we have not contributed to our own ſufferings, if puniſhment falls upon innocence, or diſappointment happens to induſtry and prudence, patience, whether more neceſſary or not, is much eaſier, ſince our pain is then without aggravation, and we have not the bitterneſs of

of remorſe to add to the aſperity of misfortune.

In thoſe evils which are allotted us by Providence, ſuch as deformity, privation of any of the ſenſes, or old age, it is always to be remembered, that impatience can have no preſent effect, but to deprive us of the conſolations which our condition admits, by driving away from us thoſe, by whoſe converſation, or advice, we might be amuſed, or helped; and that with regard to futurity, it is yet leſs to be juſtified, ſince without leſſening the pain, it cuts off the hope of that reward, which he, by whom it is inflicted, will confer upon them that bear it well.

In all evils which admit a remedy, impatience is to be avoided, becauſe it waſtes that time and attention in complaints, that, if properly applied, might remove the cauſe.

PITY.

PITY is to many of the unhappy, a ſource of comfort in hopeleſs diſtreſſes, as it contributes to recommend them to themſelves, by proving that they have not loſt the regard of others; and heaven ſeems to indicate the duty even of barren compaſſion, by inclining us to weep for evils which we cannot remedy.

PHILOSOPHY.

ONE of the chief advantages derived by the preſent generation from the improvement and diffuſion of philoſophy, is deliverance from unneceſſary terrors, and exemption from falſe alarms. The unuſual appearances, whether regular or accidental, which once ſpread conſternation over ages of ignorance, are now the recreations of inquiſitive ſecurity.

The ſun is no more lamented when it is eclipſed, than when it ſets, and meteors play their corruſcations without prognoſtic, or prediction.

PHYSICIAN.

A Phyſician in a great city, ſeems to be the mere plaything of fortune; his degree of reputation is for the moſt part totally caſual. They that employ him, know not his excellence; they that reject him, know not his deficience. By an accurate obſerver, who had looked on the tranſactions of the medical world for half a century, a very curious book might be written on the fortune of phyſicians.

PERIODICAL PUBLICATIONS.

NOTHING is ſo proper as the frequent publication of ſhort papers, which we read, not

not as a ſtudy, but amuſement. If the ſubject be ſlight, the treatiſe is likewiſe ſhort. The buſy may find time, and the idle may find patience.

Q.

R.

RESOLUTION.

WHEN deſperate ills demand a ſpeedy cure, Diſtruſt is cowardice and prudence folly.

Reſolution and ſucceſs reciprocally produce each other.

Marſhal Turenne, among the acknowledgments which he uſed to pay in converſation to the memory of thoſe by whom he had been inſtructed in the art of war, mentioned one, with honor, who taught him *not to ſpend his time in regretting any miſtake which he had made, but to ſet himſelf immediately and vigorouſly to repair it.* Patience and ſubmiſſion ſhould be carefully diſtinguiſhed

guiſhed from cowardice and indolence; we are not to repine, but we may lawfully ſtruggle; for the calamities of life, like the neceſſities of nature, are calls to labour, and exerciſes of diligence.

Some firmneſs and reſolution is neceſſary to the diſcharge of duty, but it is a very unhappy ſtate of life in which the neceſſity of ſuch ſtruggles frequently occurs; for no man is defeated without ſome reſentment, which will be continued with obſtinacy, while he believes himſelf in the right, and exerted with bitterneſs, if even to his own conviction, he is detected in the wrong.

To have attempted much is always laudable, even when the enterprize is above the ſtrength that undertakes it. To reſt below his own aim, is incident to every one whoſe fancy is active, and whoſe views are comprehenſive; nor is any man ſatisfied with himſelf, becauſe he has

done much, but becauſe he can conceive little.

There is nothing which we eſtimate ſo fallaciouſly as the force of our own reſolutions, nor any fallacy which we ſo unwillingly and tardily detect. He that has reſolved a thouſand and a thouſand times, deſerted his own purpoſe, yet ſuffers no abatement of his confidence, but ſtill believes himſelf his own maſter, and able, by innate vigour of ſoul, to preſs forward to his end, through all the obſtructions that inconveniencies, or delights can put in his way.

Nothing will ever be attempted if all poſſible objections muſt be firſt overcome.

RELIGION.

TO be of no church, is dangerous. Religion, of which the rewards are diſtant, and

and which is animated only by faith and hope, will glide by degrees out of the mind, unleſs it be invigorated, and re-impreſſed by external ordinances, by ſtated calls to worſhip, and the ſalutary influence of example.

That converſion of religion will always be ſuſpected, that apparently concurs with intereſt. He that never finds his error, 'till it hinders its progreſs towards wealth and honour, will not be thought to love truth only for herſelf. Yet it may happen, information may come at a commodious time, and as truth and intereſt are not by any fatal neceſſity at variance, that one may, by accident, introduce the other.

Philoſophy may infuſe ſtubbornneſs, but Religion only can give patience.

Malevolence to the clergy, is ſeldom at a great diſtance from irreverence to Religion.

RICHES.

POVERTY is an evil always in our view; an evil complicated with ſo many circumſtances of uneaſineſs and vexation, that every man is ſtudious to avoid it. Some degree of Riches therefore is required, that we may be exempt from the gripe of neceſſity. When this purpoſe is once attained, we naturally wiſh for more, that the evil, which is regarded with ſo much horror, may be yet at a greater diſtance from us: as he that has once felt, or dreaded the paw of a ſavage, will not be at reſt, 'till they are parted by ſome barrier, which may take away all poſſibility of a ſecond attack.

Whoever ſhall look heedfully upon thoſe who are eminent for their riches, will not think their condition ſuch, as that he ſhould hazard his quiet, and much leſs his virtue, to obtain it; for all that great wealth generally gives above a moderate fortune, is more

more room for the freaks of caprice, and more privilege for ignorance and vice; a quicker ſucceſſion of flatteries, and a larger circle of voluptuouſneſs.

There is one reaſon ſeldom remarked, which makes riches leſs deſirable. Too much wealth is generally the occaſion of poverty. He whom the wantonneſs of abundance has once ſoftened, eaſily ſinks into neglect of his affairs; and he that thinks he can afford to be negligent, is not far from being poor. He will ſoon be involved in perplexities, which his inexperience will render inſurmountable; he will fly for help to thoſe whoſe intereſt it is that he ſhould be more diſtreſſed; and will be, at laſt, torn to pieces by the vultures that always hover over our fortunes in decay.

Wealth is nothing in itſelf, it is not uſeful but when it departs from us: its value is found only in that which it can purchaſe, which, if we ſuppoſe it put to its

beſt uſe, ſeems not much to deſerve the deſire, or envy of a wiſe man. It is certain that, with regard to corporal enjoyment, money can neither open new avenues to pleaſure, nor block up the paſſage of anguiſh. Diſeaſe and infirmity ſtill continue to torture and enfeeble, perhaps exaſperated by luxury, or promoted by ſoftneſs.

With regard to the mind, it has rarely been obſerved, that wealth contributes much to quicken the diſcernment, enlarge the capacity, or elevate the imagination; but may, by hiring flattery, or laying diligence aſleep, confirm error, or harden ſtupidity. Wealth cannot confer greatneſs; for nothing can make that great, which the decree of nature has ordained to be little. The bramble may be placed in a hot-bed, but can never become an oak. —Even Royalty itſelf is not able to give that dignity, which it happens not to find, but oppreſſes feeble minds, though it may elevate the ſtrong. The world has been

governed

governed in the name of Kings, whoſe exiſtence has ſcarcely been perceived, by any real effects beyond their own palaces. —When therefore the deſire of wealth is taking hold of the heart, let us look round and ſee how it operates upon thoſe whoſe induſtry, or fortune has obtained it. When we find them oppreſſed with their own abundance, luxurious without pleaſure, idle without eaſe, impatient and querulous in themſelves, and deſpiſed, or hated by the reſt of mankind, we ſhall ſoon be convinced that if the real wants of our condition are ſatisfied, there remains little to be ſought with ſolicitude, or deſired with eagerneſs.

Though riches often prompt extravagant hopes and fallacious appearances; there are purpoſes to which a wiſe man may be delighted to apply them. They may, by a rational diſtribution to thoſe who want them, eaſe the pains of helpleſs anxiety, relieve innocence from oppreſſion, and raiſe imbecillity to chearfulneſs and vigour.

vigour. This they will enable a man to perform, and this will afford the only happineſs ordained for our preſent ſtate, the confidence of divine favour, and the hope of future rewards.

It is obſerved of gold, by an old epigrammatiſt, "that to have it, is to be in fear, and to want it, to be in ſorrow."

Every man is rich, or poor, according to the proportion between his deſires and enjoyments. Any enlargement of riches is therefore equally deſtructive to happineſs with the diminution of poſſeſſion; and he that teaches another to long for what he ſhall never obtain, is no leſs an enemy to his quiet, than if he had robbed him of part of his patrimony.

Whoſoever riſes above thoſe who once pleaſed themſelves with equality, will have many malevolent gazers at his eminence. To gain ſooner than others that which all purſue with the ſame ardour, and

and to which all imagine themſelves entitled, will for ever be a crime. When thoſe who ſtarted with us in the race of life, leave us ſo far behind, that we have little hope to overtake them, we revenge our diſappointment by remarks on the arts of ſupplantation by which they gained the advantage, or on the folly and arrogance with which they poſſeſs it; of them whoſe riſe we could not hinder, we ſolace ourſelves by prognoſticating the fall. Riches, therefore, perhaps do not ſo often produce crimes, as incite accuſers.

It muſt, however, be confeſſed, that as all ſudden changes are dangerous, a quick tranſition from poverty to abundance can ſeldom be made with ſafety. He that has long lived within ſight of pleaſures, which he could not reach, will need more than common moderation not to loſe his reaſon in unbounded riot, when they are firſt put into his power.

Of

Of riches, as of every thing elſe, the hope is more than the enjoyment. Whilſt we conſider them as the means to be uſed at ſome future time, for the attainment of felicity, we preſs on our purſuit ardently, and vigorouſly, and that ardor ſecures us from wearineſs of ourſelves; but no ſooner do we ſit down to enjoy our acquiſitions, than we find them inſufficient to fill up the vacuities of life.

COMPARISON BETWEEN RICHES AND UNDERSTANDING.

AS many more can diſcover that a man is richer than themſelves, ſuperiority of underſtanding is not ſo readily acknowledged, as that of fortune; nor is that haughtineſs, which the conſciouſneſs of great abilities incites, borne with the ſame

ſame ſubmiſſion, as the tyranny of affluence.

COMPARISON BETWEEN RICHES AND POWER.

POWER and wealth ſupply the place of each other. Power confers the ability of gratifying our deſires without the conſent of others; wealth enables us to obtain the conſent of others to our gratification. Power, ſimply conſidered, whatever it confers on one, muſt take from another. Wealth enables its owner to give to others, by taking only from himſelf. Power pleaſes the violent and the proud; wealth delights the placid and the timorous. Youth therefore flies at power, and age grovels after riches.

RIDI-

RIDICULE.

THE aſſertion of Shafteſbury, that ridicule is the teſt of truth, is fooliſh. If ridicule be applied to any poſition as the teſt of truth, it will then become a queſtion, whether ſuch ridicule be juſt, and this can only be decided by the application of truth, as the teſt of ridicule. Two men fearing, one a real, and the other a fancied danger, will be, for a while, equally expoſed to the inevitable conſequences of cowardice, contemptuous cenſure, and ludicrous repreſentation; and the true ſtate of both caſes muſt be known, before it can be decided whoſe terror is rational, and whoſe is ridiculous, who is to be pitied, and who to be deſpiſed.

He that indulges himſelf in ridiculing the little imperfections and weakneſſes of his friends, will, in time, find mankind united againſt him. The man who ſees another ridiculed before him, though he may,

may, for the preſent, concur in the general laugh, yet in a cooler hour, will conſider the ſame trick might be played againſt himſelf; but when there is no ſenſe of this danger, the natural pride of human nature riſes againſt him, who by general cenſures, lays claim to general ſuperiority.

REFLECTION.

IT may be laid down as a poſition which will ſeldom deceive, that when a man cannot bear his own company, there is ſomething wrong. He muſt fly from himſelf, either becauſe he finds a tedioufneſs in the equipoiſe of an empty mind, which having no tendency to one motion more than another, but as it is impelled by ſome external power, muſt always have recourſe to foreign objects, or he muſt be afraid of the intruſion of ſome unpleaſing ideas, and perhaps is ſtruggling to eſcape from the remembrance of a loſs, the fear of a calamity,

ty, or ſome other thought of greater hor-
hor.

There are fewer higher gratifications than that of reflection on ſurmounted evils, when they were not incurred, nor protracted by our fault, and neither reproach us with cowardice nor guilt.

All uſeleſs miſery is certainly folly, and he that feels evils before they come, may be deſervedly cenſured; yet ſurely to dread the future is more reaſonable than to lament the paſt. The buſineſs of life is to go forward; he who ſees evils in proſpect, meets it in his way, but he who catches it by retroſpection, turns back to find it.

There is certainly no greater happineſs than to be able to look back on a life uſefully and virtuouſly employed; to trace our own progreſs in exiſtence, by ſuch tokens as excite neither ſhame, nor ſorrow.

It

It ought therefore to be the care of thoſe who wiſh to paſs the laſt hours with comfort, to lay up ſuch a treaſure of pleaſing ideas, as ſhall ſupport the expences of that time, which is to depend wholly upon the fund already acquired.

REBELLION.

To bring miſery on thoſe who have not deſerved it, is a part of the aggregated guilt of rebellion.

Nothing can be more noxious to ſociety, than that erroneous clemency, which when a rebellion is ſuppreſſed, exacts no forfeiture, and eſtabliſhes no ſecurities, but leaves the rebels in their former ſtate.

REFINEMENT.

HE that pleaſes himſelf too much with minute exactneſs, and ſubmits to endure nothing in accommodations, attendance, or addreſs, below the point of perfection, will, whenever he enters the crowd of life, be harraſſed with innumerable diſtreſſes, from which thoſe who have not, in the ſame manner, increaſed their ſenſations, find no diſturbance. His exotic ſoftneſs will ſhrink at the coarſeneſs of the vulgar felicity, like a plant tranſplanted to Northern nurſeries, from the dews and ſunſhine of the tropical regions. It is well known, that expoſed to a microſcope, the ſmootheſt poliſh of the moſt ſolid bodies diſcovers cavities and prominencies; and that the ſofteſt bloom of roſeate virginity repels the eye with excreſcences and diſcolorations. Thus the ſenſes, as well as the perceptions, may be improved to our own diſquiet; and we may by diligent cultivation of the powers of diſlike, raiſe in time

time an artificial faſtidiouſneſs, which ſhall fill the imagination with phantoms of turpitude, ſhew us the naked ſkeleton of every delight, and preſent us only with the pains of pleaſure, and the deformities of beauty.

RECOLLECTION.

THAT which is obvious, is not always known; and what is known, is not always preſent. Sudden fits of inadvertency will ſurpriſe vigilance; ſlight avocations will ſeduce attention; and caſual eclipſes of the mind will darken learning; ſo that the writer ſhall often, in vain, trace his memory at the moment of need, for that which yeſterday he knew with intuitive readineſs, and which will come uncalled into his thoughts to-morrow.

RE-

RETIREMENT.

There is a time when the claims of the public are ſatisfied; then a man might properly retire to review his life, and purify his heart.

Some ſuſpenſion of common affairs, ſome pauſe of temporal pain and pleaſure, is doubtleſs neceſſary to him that deliberates for eternity, who is forming the only plan in which miſcarriage cannot be repaired, and examining the only queſtion in which miſtake cannot be rectified.

RETALIATION.

IT is too common for thoſe who have unjuſtly ſuffered pain, to inflict it likewiſe in their turn with the ſame injuſtice, and to imagine they have a right to treat others, as they have themſelves been treated.

RE-

RELAXATION.

AFTER the exerciſes which the health of the body requires, and which have themſelves a natural tendency to actuate and invigorate the mind, the moſt eligible amuſement of a rational being, ſeems to be that interchange of thoughts which is practiſed in free, and eaſy converſation, where ſuſpicion is baniſhed by experience, and emulation by benevolence; where every man ſpeaks with no other reſtraint than unwillingneſs to offend, and hears with no other diſpoſition than deſire to be pleaſed.

REPENTANCE.

REPENTANCE is the change of the heart, from that of an evil, to a good diſpoſition; it is that diſpoſition of mind by which "the wicked man turneth away from his wickedneſs, and doth that which is

is lawful and right," and when this change is made, Repentance is complete.

REVENGE.

FORBEARANCE of revenge, when revenge is within reach, is ſcarcely ever to be found among princes.

RESPECT.

RESPECT is often paid in proportion as it is claimed.

LITERARY REPUTATION.

OF the decline of literary reputation, many cauſes may be aſſigned. It is commonly loſt, becauſe it never was deſerved, and was conferred at firſt, not by the ſuffrage of criticiſm, but by the fondneſs of friendſhip, or ſervility of flattery. Many have loſt the final reward of their labours, becauſe

becauſe they were too haſty to enjoy it. They have laid hold on recent occurrences and eminent names, and delighted their readers with alluſions and remarks, in which all were intereſted, and to which therefore all were attentive; but the effect ceaſed with its cauſe; the time quietly came when new events drove the former from memory, when the viciſſitudes of the world, brought new hopes and fears, transferred the love and hatred of the public to other agents, and the writer whoſe works were no longer aſſiſted by gratitnde or reſentment, was left to the cold regard of idle curioſity. But he that writes upon general principles, or delivers univerſal truths, may hope to be often read, becauſe his work will be equally uſeful at all times, and in every country; but he cannot expect it to be received with eagerneſs, or to ſpread with rapidity, becauſe deſire can have no particular ſtimulation. That which is to be loved long, is to be loved with reaſon, rather than with paſſion.

REASON and FANCY.

REASON is like the ſun, of which the light is conſtant, uniform and laſting. Fancy, a meteor of bright but tranſitory luſtre, irregular in its motion, and deluſive in its direction.

S.

SATIRE.

PERSONAL reſentment, though no laudable motive to ſatire, can add great force to general principles. Self-love is a buſy prompter.

All truth is valuable, and ſatyrical criticiſm may be conſidered as uſeful, when it rectifies error, and improves judgment. He that refines the public taſte, is a public benefactor.

SATYRIST.

IN defence of him who has ſatyrized the man he has once praiſed, it may be alledged, that the object of his ſatire has changed his principles, and that he who was once deſervedly commended, may be afterwards ſatyrized with equal juſtice, or

that the poet was dazzled with the appearance of virtue, and found the man whom he had celebrated, when he had an opportunity of examining him more nearly, unworthy of the panegyric which he had too haſtily beſtowed; and that as falſe ſatire ought to be recanted, for the ſake of him whoſe reputation may be injured, falſe praiſe ought likewiſe to be obviated, leſt the diſtinction between vice and virtue ſhould be loſt; leſt a bad man ſhould be truſted upon the credit of his encomiaſt; or leſt others ſhould endeavour to obtain the like praiſes by the ſame means. —But though theſe excuſes may be often plauſible, and ſometimes juſt, they are ſeldom ſatisfactory to mankind; and the writer who is not conſtant to his ſubject, quickly ſinks into contempt; his ſatire loſes its force, and his panegyric its value; and he is only conſidered at one time as a flatterer, and as a calumniator at another. To avoid theſe imputations, it is only neceſſary to follow the rules of virtue, and to preſerve an unvaried regard to truth.

truth. For though it is undoubtedly poſſible, that a man, however cautious, may be ſometimes deceived by an artful appearance of virtue, or a falſe appearance of guilt, ſuch errors will not be frequent; and it will be allowed, that the name of an author would never have been made contemptible, had no man ever ſaid what he did not think, or miſled others, but when he was himſelf deceived.

SECRECY.

SECRETS are ſo ſeldom kept, that it may be with ſome reaſon doubted, whether the quality of retention be ſo generally beſtowed, and whether a ſecret has not ſome ſubtile volatility by which it eſcapes, imperceptibly, at the ſmalleſt vent, or ſome power of fermentation, by which it expands itſelf, ſo as to burſt the heart that will not give it way.

To tell our own ſecrets is generally folly, but that folly is without guilt. To communicate thoſe with which we are intruſted, is always treachery, for the moſt part, combined with folly.

SCEPTICISM.

THERE are ſome men of narrow views and groveling conceptions, who without the inſtigation of perſonal malice, treat every new attempt as wild and chimerical, and look upon every endeavour to depart from the beaten track, as the raſh effort of a warm imagination, or the glittering ſpeculation of an exalted mind, that may pleaſe and dazzle for a time, but can produce no real, or laſting advantage.

To play with important truths, to diſturb the repoſe of eſtabliſhed tenets, to ſubtilize objections, and elude proof, is too often the ſport of youthful vanity, of which maturer experience commonly repents.

pents. There is a time when every man is weary of raiſing difficulties only to taſk himſelf with the ſolution, and deſires to enjoy truth, without the labour, or hazard of conteſt.

SEDUCTION.

THERE is not, perhaps, in all the ſtores of ideal anguiſh, a thought more painful, than the conſciouſneſs of having propagated corruption by vitiating principles; of having not only drawn others from the paths of virtue, but blocked up the way by which they ſhould return; of having blinded them to every beauty, but the paint of pleaſure; and deafened them to every call, but the alluring voice of the ſyrens of deſtruction.

SOLITUDE.

IN ſolitude, if we eſcape the example of bad men, we likewiſe want the counſel and converſation of the good.

The life of a ſolitary man will be certainly miſerable, but not certainly devout.

To thoſe who paſs their time in ſolitude and retirement, it has been juſtly objected, that if they are happy, they are happy only by being uſeleſs, that mankind is one vaſt republic, where every individual receives many benefits from the labour of others, which by labouring in his turn for others, he is obliged to repay; and that where the united efforts of all are not able to exempt all from miſery, none have a right to withdraw from their taſk of vigilance, or be indulged in idle wiſdom, and ſolitary pleaſures.

SORROW.

THE ſharpeſt and moſt melting ſorrow is that which ariſes from the loſs of thoſe whom we have loved with tenderneſs. But friendſhip between mortals can be contracted on no other terms, than that one muſt ſometimes mourn for the other's death; and this grief will always yield to the ſurvivor, one conſolation proportionate to his affliction; for the pain, whatever it be, that he himſelf feels, his friend has eſcaped.

It is urged by ſome as a remedy for ſorrow, to keep our minds always ſuſpended in ſuch indifference, that we may change the objects about us without emotion. An exact compliance with this rule might perhaps contribute to tranquillity, but ſurely it would never produce happineſs. He that regards none ſo much as to be afraid of loſing them, muſt live for ever without the gentle pleaſures of ſym-

pathy and confidence. He muſt feel no melting ſondneſs, no warmth of benevolence, nor any of thoſe honeſt joys which nature annexes to the power of pleaſing. And as no man can juſtly claim more tenderneſs than he pays, he muſt forfeit his ſhare in that officious and watchful kindneſs which love only can dictate, and thoſe lenient endearments by which love only can ſoften life.

The ſafe and general antidote againſt ſorrow, is employment. It is commonly obſerved, that among ſoldiers and ſeamen, though there is much kindneſs, there is little grief. They ſee their friend fall, without any of that lamentation which is indulged in ſecurity and idleneſs, becauſe they have no leiſure to ſpare from the care of themſelves; and whoever ſhall keep his thoughts equally buſy, will find himſelf equally unaffected with irretrievable loſſes.

Sorrow is a kind of ruſt of the ſoul, which every new idea contributes, in its paſſage,

paſſage, to ſcour away. It is the putrefaction of ſtagnant life, and is remedied by exerciſe and motion.

STYLE.

THE polite are always catching at modiſh innovations, and the learned depart from eſtabliſhed forms of ſpeech, in hopes of finding or making better. But propriety reſides in that kind of converſation, which is above groſſneſs, and below refinement.

Words being arbitrary, muſt owe their power to aſſociation, and have the influence, and that only, which cuſtom has given them.

Words too familiar, or too remote, defeat the purpoſe of a poet. From thoſe ſounds which we hear on ſmall, or coarſe occaſions, we do not eaſily receive ſtrong impreſſions, or delightful images; and words to which we are nearly ſtrangers, whenever they occur, draw that attention on *themſelves*, which they ſhould convey to *things*.

An

An epithet, or metaphor, drawn from nature, ennobles art; an epithet, or metaphor, drawn from art, degrades nature.

SINGULARITY.

SINGULARITY, as it implies a contempt of general practice, is a kind of defiance, which juſtly provokes the hoſtility of ridicule. He therefore who indulges peculiar habits, is worſe than others, if he be not better.

SUBORDINATION.

HE that encroaches on another's dignity, puts himſelf in his power; he is either repelled with helpleſs indignity, or endured by clemency and condeſcenſion. A great mind diſdains to hold any thing by courteſy, and therefore never uſurps what a lawful claimant may take away.

No

No man can pay a more ſervile tribute to the great, than by ſuffering his liberty, in their preſence, to aggrandize him in his own eſteem. Between different ranks of the community there is neceſſarily ſome diſtance. He who is called by his ſuperior to paſs the interval, may very properly accept the invitation; but petulance, and obtruſion, are rarely produced by magnanimity, nor have often any nobler cauſe, than the pride of importance, and the malice of inferiority. He who knows himſelf neceſſary, may ſet, whilſt that neceſſity laſts, a high value upon himſelf, as in a lower condition, a ſervant eminently ſkilful may be ſaucy, only becauſe he is ſervile.

SOLLICITATION.

EVERY man of known influence has ſo many petitions which he cannot grant, that he muſt neceſſarily offend more than he

he gratifies; as the preference given to one, affords all the reſt a reaſon for complaint. "When I give away a place, (ſaid Lewis the XIVth.) I make an hundred diſcontented, and one ungrateful."

SUSPICION.

SUSPICION is no leſs an enemy to virtue, than to happineſs. He that is already corrupt, is naturally ſuſpicious; and he that becomes ſuſpicious, will quickly be corrupt.

He that ſuffers by impoſture, has too often his virtue more impaired than his fortune. But as it is neceſſary not to invite robbery by ſupineneſs, ſo it is our duty not to ſuppreſs tenderneſs by ſuſpicion. It is better to ſuffer wrong, than to do it; and happier to be ſometimes cheated, than not to truſt.

He

He who is ſpontaneouſly ſuſpicious, may be juſtly charged with radical corruption; for if he has not known the prevalence of diſhoneſty by information, nor had time to obſerve it with his own eyes, whence can he take his meaſures of judgment but from himſelf?

SUPERIORITY.

THE ſuperiority of ſome men is merely local. They are *great*, becauſe their aſſociates are *little*.

SCRIPTURE.

IDLE and indecent applications of ſentences taken from ſcripture, is a mode of merriment which a good man dreads for its profaneneſs, and a witty man diſdains for its eaſineſs and vulgarity.

SIMILE.

SIMILE.

A Simile, to be perfect, muſt both illuſtrate and ennoble the ſubject; muſt ſhew it to the underſtanding in a clearer view, and diſplay it to the fancy with greater dignity; but either of theſe qualities may be ſufficient to recommend it. In didactic poetry, of which the great purpoſe is inſtruction, a ſimile may be praiſed which illuſtrates, though it does not ennoble. In heroics, that may be admitted which ennobles, though it does not illuſtrate. That it may be complete, it is required to exhibit, independently of its references, a pleaſing image; for a ſimile is ſaid to be a ſhort epiſode.

SHAME.

SHAME, above any other paſſion, propagates itſelf.

It is, perhaps, kindly provided by nature, that as the feathers and ſtrength of a bird grow together, and her wings are not completed till ſhe is able to fly; ſo ſome proportion ſhould be obſerved in the human mind, between judgment and courage. The precipitation of experience is therefore reſtrained by *ſhame*, and we remain ſhackled by timidity, till we have learned to ſpeak and act with propriety.

STUDY.

AS in life, ſo in ſtudy; it is dangerous to do more things than one at a time; and the mind is not to be harraſſed with unneceſſary obſtructions, in a way of which, the natural and unavoidable aſperity is ſuch, as too frequently produces deſpair.

SOBRIETY.

SOBRIETY, or temperance, is nothing but the forbearance of pleaſure; and if pleaſure was not followed by pain, who would forbear it?

SCARCITY.

VALUE is more frequently raiſed by *ſcarcity* than by uſe. That which lay neglected when it was common, riſes in eſtimation as its quantity becomes leſs. We ſeldom learn the true want of what we have, till it is diſcovered that we can have no more.

SENTENCES.

IN all pointed ſentences, ſome degree of accuracy muſt be ſacrificed to conciſeneſs.

SUC-

SUCCESS AND MISCARRIAGE.

SUCCESS and miſcarriage have the ſame effects in all conditions. The proſperous are fearful, hated, and flattered; and the unfortunate avoided, pitied, and deſpiſed.

GOOD-SENSE.

GOOD-SENSE is a ſedate and quieſcent quality, which manages its poſſeſſions well, but does not increaſe them; it collects few materials for its own operations, and preſerves ſafety, but never gains ſupremacy.

RURAL SPORTS.

IT is probable all the ſports of the field are of gothic original; the antients neither hunted

hunted by the ſcent, nor ſeem much to have practiſed horſemanſhip as an exerciſe; and though in their works there is mention of *Acupium* and *Piſcatio*, they ſeem no more to have been conſidered as diverſions, than agriculture, or any other manual labour.

T. TIME.

T.

TIME.

HE that runs againſt time, has an antagoniſt not ſubject to caſualties.

The ſtory of Melanchton affords a ſtriking lecture on the value of time, which was, that whenever he made an appointment, he expected not only the *hour*, but the *minute* to be fixed, that the day might not run out in the idleneſs of ſuſpenſe.

When we have deducted all that is abſorbed in ſleep, all that is inevitably appropriated to the demands of nature, or irreſiſtibly engroſſed by the tyranny of cuſtom; all that paſſes in regulating the ſuperficial decorations of life, or is given up in the reciprocations of civility to the diſpoſal of others; all that is torn from us by the violence of diſeaſe, or ſtolen imperceptibly away by laſſitude and languor,

we

we ſhall find that part of our duration very ſmall, of which we can truly call ourſelves maſters, or which we can ſpend wholly at our choice.

Time, like money, may be loſt by unſeaſonable avarice.

Time is the inflexible enemy of all falſe hypotheſes.

An Italian philoſopher expreſſed in his motto, "that time was his eſtate." An eſtate, indeed, which will produce nothing without cultivation, but will always abundantly repay the labours of induſtry, and ſatisfy the moſt extenſive deſires, if no part of it be ſuffered to lie waſte by negligence, to be over-run with noxious plants, or laid out for ſhow rather than for uſe.

TIME PAST.

WHETHER it be that life has more vexations than comforts, or what is in event juſt the ſame, that evil makes deeper impreſſions than good, it is certain that few can review the time paſt, without heavineſs of heart. He remembers many calamities incurred by folly; many opportunities loſt by negligence. The ſhades of the dead riſe up before him, and he laments the companions of his youth, the partners of his amuſements, and the aſſiſtants of his labours, whom the hand of death has ſnatched away.

TRIFLES.

IT may be frequently remarked of the ſtudious and ſpeculative, that they are proud of trifles, and that their amuſements ſeem

ſeem frivolous and childiſh. Whether it be that men, conſcious of great reputation, think themſelves above the reach of cenſure, and ſafe in the admiſſion of negligent indulgencies, or that mankind expect, from elevated genius, an uniformity of greatneſs, and watch its degradation with malicious wonder, like him, who having followed with his eye an eagle into the clouds, ſhould lament that ſhe ever deſcended to a perch.

Trifles always require exuberance of ornament. The building which has no ſtrength, can be valued only for the grace of its decorations. The pebble muſt be poliſhed with care, which hopes to be valued as a diamond, and words ought ſurely to be laboured, when they are intended to ſtand for things.

To proportion the eagerneſs of conteſt to its importance, ſeems too hard a taſk for human wiſdom. The pride of wit has kept ages buſy in the diſcuſſion of uſeleſs queſtions;

queſtions; and the pride of power has deſtroyed armies to gain, or to keep unprofitable poſſeſſions.

TRAVELLING.

ALL travel has its advantages; if the paſſenger viſits better countries, he may learn to improve his own; and if fortune carries him to worſe, he may learn to enjoy it.

He that would travel for the entertainment of others, ſhould remember, that the great object of remark is HUMAN LIFE. Every nation has ſomething in its manufactures, its works of genius, its medicines, its agriculture, its cuſtoms, and its policy. He only is a uſeful traveller, who brings home ſomething by which his country may be benefited, who procures ſome ſupply of want, or ſome mitigation of evil, which may enable his readers to compare their condition with

that of others; to improve it wherever it is worſe, and wherever it is better to enjoy it.

TRADE.

NOTHING dejects a trader like the interruption of his profits.

TRUTH.

TRUTH is ſcarcely to be heard but by thoſe from whom it can ſerve no intereſt to conceal it.

Truth, like beauty, varies its faſhions, and is beſt recommended by different dreſſes, to different minds.

There is no crime more infamous than the violation of truth; it is apparent, that men can be ſociable beings no longer than

than they can believe each other. When ſpeech is employed only as the vehicle of falſhood, every man muſt diſunite himſelf from others, inhabit his own cave, and ſeek prey only for himſelf.

U.

UNIVERSALITY.

WHAT is fit for every thing, can fit nothing well.

UNDERSTANDING.

AS the mind muſt govern the hands, ſo in every ſociety, the man of intelligence muſt direct the man of labour.

GREAT UNDERTAKINGS.

A LARGE work is difficult, becauſe it is large, even though all its parts might ſingly be performed with facility. Where there are many things to be done, each muſt be allowed its ſhare of time and labour, in the proportion only which it bears to the

the whole; nor can it be expected, that the ſtones which form the dome of a temple, ſhould be ſquared and poliſhed like the diamond of a ring.

V.

VANITY.

THOSE whom their virtue reſtrains from deceiving others, are often diſpoſed, by their vanity, to deceive themſelves.

The vanity of men, in advanced life, is generally ſtrongly excited by the amorous attention of young women.

When any one complains of the want of what he is known to poſſeſs in an uncommon degree, he certainly waits with impatience to be contradicted.

Vanity is often no leſs miſchievous than negligence, or diſhoneſty.

VIRTUE.

" Be virtuous ends purſu'd by virtuous means,
" Nor think th' intention ſanctifies the deed."
That maxim publiſhed in an impious age,
Would looſe the wild enthuſiaſt to deſtroy,
And fix the fierce uſurper's bloody title.
Then bigotry might ſend her ſlaves to war,
And bid ſucceſs become the teſt of truth.
Unpitying maſſacre might waſte the world,
And perſecution boaſt the call of heaven.

He who deſires no virtue in his companion, has no virtue in himſelf. Hence, when the wealthy and the diſſolute connect themſelves with indigent companions, for their powers of entertainment, their friendſhip amounts to little more than paying the reckoning for them. They only deſire to drink and laugh, their fondneſs is without benevolence, and their familiarity without friendſhip.

Many men miſtake the love for the practice of virtue, and are not ſo much good men, as the friends of goodneſs.

Virtue is undoubtedly moſt laudable in that ſtate which makes it moſt difficult.

Virtue is the ſureſt foundation both of reputation and fortune, and the firſt ſtep to greatneſs is to be honeſt.

He that would govern his actions by the laws of virtue, muſt regulate his thoughts by the laws of reaſon; he muſt keep guilt from the receſſes of his heart, and remember that the pleaſures of fancy, and the emotions of deſire, are more dangerous as they are more hidden, ſince they eſcape the awe of obſervation, and operate equally in every ſituation, without the concurrence of external opportunities.

To dread no eye, and to ſuſpect no tongue, is the great prerogative of innocence; an exemption granted only to invariable virtue. But guilt has always its horrors and ſolicitudes, and to make it yet more ſhameful and deteſtable, it is doomed often to ſtand in awe of thoſe, to whom nothing could give influence, or weight, but their power of betraying.

Virtue may owe her panegyricks to morality, but muſt derive her authority from religion.

Virtue is too often merely local. In ſome ſituations, the air diſeaſes the body; and in others, poiſons the mind.

ROMANTIC VIRTUE.

NARRATIONS of romantic and impracticable virtue, will be read with wonder, but that which is unattainable,

is recommended in vain. That good may be endeavoured, it muſt be ſhewn to be poſſible.

INTENTIONAL VIRTUE.

NOTHING is more unjuſt, however common, than to charge with hypocriſy, him that expreſſes zeal for thoſe virtues which he neglects to practiſe; ſince he may be ſincerely convinced of the advantages of conquering his paſſions, without having yet obtained the victory; as a man may be confident of the advantages of a voyage, or a journey, without having courage, or induſtry to undertake it, and may honeſtly recommend to others, thoſe attempts which he neglects himſelf.

EXCESS of VIRTUE.

IT may be laid down as an axiom, that it is more eaſy to take away ſuperfluities, than to ſupply defects, and therefore he that is culpable, becauſe he has paſſed the *middle point of virtue*, is always accounted a fairer object of hope, than he who fails by falling ſhort. As raſhneſs is more pardonable than cowardice, profuſion than avarice.

V I C E.

VICES, like diſeaſes, are often hereditary. The property of the one is to infect the manners, as the other poiſons the ſprings of life.

BLANK VERSE.

THE exemption which blank verſe affords from the neceſſity of cloſing the ſenſe

ſenſe with the couplet, betrays luxuriant and active minds into ſuch indulgence, that they pile image upon image, ornament upon ornament, and are not eaſily perſuaded to cloſe the ſenſe at all. Blank verſe will, it is to be feared, be too often found in deſcription, exuberant; in argument, loquacious; and in narration, tireſome.

W. WAR.

W.

W A R.

AS war is the extremity of evil, it is ſurely the duty of thoſe whoſe ſtation entruſts them with the care of nations, to avert it from their charge. There are diſeaſes of animal nature which nothing but amputation can remove; ſo there may, by the depravation of human paſſions, be ſometimes a gangrene in collected life, for which fire and the ſword are the neceſſary remedies; but in what can ſkill, or caution be better ſhewn, than in preventing ſuch dreadful operations, while there is room for gentler methods?

The wars of civilized nations make very ſlow changes in the ſyſtem of empire. The public perceives ſcarcely any alteration, but an encreaſe of debt; and the few

few individuals who are benefited, are not ſuppoſed to have the cleareſt right to their advantages. If he that ſhared the danger, enjoyed the profit; if he that bled in the battle, grew rich by the victory; he might ſhew his gains without envy. But at the concluſion of a long war, how are we recompenſed for the death of multitudes, and the expence of millions? but by contemplating the ſudden glories of pay-maſters and agents, contractors and commiſſioners, whoſe equipages ſhine like meteors, and whoſe palaces riſe like exhalations.

Princes have yet this remnant of humanity, that they think themſelves obliged not to make war, without a reaſon, though their reaſons are not always very ſatisfactory.

He muſt certainly meet with obſtinate oppoſition, who makes it equally dangerous to yield as to reſiſt, and who leaves his enemies no hopes, but from victory.

Among

Among the calamities of war, may be juſtly numbered the diminution of the love of truth, by the falſhoods which intereſt dictates, and credulity encourages.

W I T.

WIT is that which is at once natural and new, and which, though not obvious, is, upon its firſt production, acknowledged to be juſt.

Wit will never make a man rich, but there are places where riches will always make a wit.

Wit, like every other power, has its boundaries. Its ſucceſs depends on the aptitude of others to receive impreſſions; and that as ſome bodies, indiſſoluble by heat, can ſet the furnace and crucible at defiance,

defiance, there are minds upon which the rays of fancy may be pointed without effect, and which no fire of ſentiment can agitate, or exalt.

WISDOM.

THE firſt years of man muſt make proviſion for the laſt. He that never thinks can never be wiſe.

To be grave of mien, and ſlow of utterance; to look with ſollicitude, and ſpeak with heſitation, is attainable at will; but the ſhew of wiſdom is ridiculous, when there is nothing to cauſe doubt, as that of valour, where there is nothing to be feared.

WORLD.

WORLD.

THE world is generally willing to ſupport thoſe who ſollicit favour, againſt thoſe who command reverence. He is eaſily praiſed, whom no man can envy.

Of things that terminate in human life, the world is the proper judge. To deſpiſe its ſentence, if it were poſſible, is not juſt; and if it were juſt, is not poſſible.

To know the world is neceſſary, ſince we were born for the help of one another; and to know it early is convenient, if it be only that we may learn early to deſpiſe it.

WOMEN.

WOMEN.

WOMEN are always moſt obſerved, when they ſeem themſelves leaſt to obſerve, or to lay out for obſervation.

It is obſerved, that the unvaried complaiſance which women have a right of exacting, keeps them generally unſkilled in human nature.

FEMALE WEAKNESS.

"THE weakneſs they lament, themſelves create;
Inſtructed from their infant years to court,
With counterfeited fears, the aid of man.
They ſeem to ſhudder at the ruſtling breeze,
Start at the light, and tremble in the dark;
Till affectation, ripening to belief,
And folly, frighted at her own chimeras,
Habitual cowardice uſurps the ſoul.

WINE.

IN the bottle, diſcontent ſeeks for comfort; cowardice for courage, and baſhfulneſs for confidence; but who ever aſked ſuccour from Bacchus, that was able to preſerve himſelf from being enſlaved by his auxiliary?

WRONG.

MEN are wrong, for want of ſenſe, but they are wtong by halves, for want of ſpirit.

LETTER-WRITING.

THE importance of writing letters with propriety, juſtly claims to be conſi-

dered

dered with care, ſince next to the power of pleaſing with his preſence, every man ſhould wiſh to be able to give delight at a diſtance.

SPLENDID WICKEDNESS.

THERE have been men ſplendidly wicked, whoſe endowments threw a brightneſs on their crimes; but ſuch have been, in all ages, the great corrupters of the world; and their reſemblance ought no more to be preſerved, than the art of murdering without pain.

X. Y. YOUTH.

X.

Y.

YOUTH.

YOUTH is of no long duration, and in maturer age, when the enchantments of fancy ſhall ceaſe, and phantoms of delight dance no more about us, we ſhall have nó comforts but the eſteem of wiſe men, and the means of doing good. Let us therefore ſtop, whilſt to ſtop is in our power. Let us live as men, who are ſometimes to grow old, and to whom it will be the moſt dreadful of all evils, to count their paſt years by follies, and to be reminded of their former luxuriance of health, only by the maladies which riot has produced.

That

That the higheſt degree of reverence ſhould be paid to youth, and that nothing indecent ſhould be ſuffered to approach their eyes, or ears, are precepts extorted by ſenſe and virtue from an antient writer, by no means eminent for chaſtity of thought. The ſame kind, though not the ſame degree of caution, is required in every thing which is laid before them, to ſecure them from unjuſt prejudices, perverſe opinions, and incongruous combination of images.

Youth is the time of enterpriſe and hope: having yet no occaſion for comparing our force with any oppoſing power, we naturally form preſumptions in our own favour, and imagine that obſtruction and impediment will give way before us.

THE END.